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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

CHRISTIANITY.

What is it? How is every breeze that floats by us freighted with that significant word! It is echoed from every land the sun shines upon, and reiterated from the islands of the sea. The Hindoo hears it, mingling with his vague petition to the 'unknown God,' and the savage of our western wild is lost in wonder as he learns its story. Regions, where it has long smiled still goes on, continuing to increase in beauty, in holiness, in grandeur, in love; while the abominations of idolatry dispel before it, as the mist of the morning before the glories of the king of day. There is no community, no country, no spot of earth where it has penetrated, but yields to its sway! In the high places of the earth, in the council of nations, in the seats of the learned, in the shrines of wisdom, it is loudly spoken of; sometimes, alas! it is *speculated* upon. In the low places of the earth, in the silent hour, with the humble heart, the name is faintly whispered, as if in fear to trust the precious word to air! There it is *lived* upon.

Christianity—what is it? An hour flies not but it has achieved wonders! In the common, the constant, arduous and every-day duties of life, it supports the failing, and fainting spirit; all along the common pathway it sheds a never failing lustre, to guide, cheer, and enliven the weary pilgrim. By its potency the wild and wayward passions are subdued and governed; and the bitter fountains of the heart are made sweet; envy is turned to good-will and good-wishes; hatred becomes love; the sword is become the ploughshare, and the spear the pruning-hook. The knife of the assassin, the bayonet of the soldier, the whip of the scourger, the chains of the oppresser, the tongue of the scoffer, all fall harmless before the subduing power of Christianity! 'It turneth man from destruction, and saye-th, return, ye children of men.' Wonder of wonder! again we exclaim—what is it? where may it be found? How may it be learned? Is it a principle that is only evolved from the great book of the universe by the constant enforcing, upon the reason and understanding of men, the fabrics and inventions of other men; the dogmas of a sect or party? Is it to become the ruling principle of humanity in no other way than by the never-ceasing din of rites and ceremonies, of forms and rituals? oh no? Humanity will not embrace—it will not submit, even to the mild, the peaceful reign of Christianity and Religion, so long as the words that plead for it and the character of its advocate present such apparent anomalies. It must be proved by the test of life. It is not to be found in words or creeds, in book and Churches alone; it is vast as the universe; it is old as its author! Let me say, then, that Christianity, that Religion is but the nice, the delicate, the tender, pure, holy, immortal, Godlike germ, that knows an inate home in every human soul! Where is the generous being that is filled with rapture in the contemplation of the glories revealed by Christianity; that lives from day to day upon the comforts it affords; that thrills with joyous emotion when Christianity is the theme, and that tremblingly vibrates as in silent prayer, in the silent hour it communes with its God—where I say, is such a soul that is not impressed with the solemn consciousness that this vital principle is truly an ingredient of his nature? True it is often—alas! too often hidden, buried, crushed, by the weight of worldly cares that press upon it. It is shrouded with wicked and sinful influences, as is the earth with its atmosphere. Still, in every soul, the lowest as well as the highest, smoulders a latent spark whose kindling may produce a flame surpassed by no arch-angel. Then develop this principle; let nature have its perfect work. It is in the thoughtless hour, when beauty fascinates, when pleasure intoxicates, when friends smile and flatter, and the whole world in her ten thousand forms allures and entices the wavering heart from the path of rectitude, duty, and virtue—then it is, that Religion spreads out her mantle, and with winning tones recalls the weak, helpless, but confiding wanderer. Then it is that she opens to him the beauty and priceless value of her treasures. Then, too, it is accessible to all; so plain is it that 'the way-faring man, though a fool, need not err therein.' Whose conscience, when *honestly* consulted, does not, truly as the magnet to the pole, point to the path of duty,—point to the right? But, safely as this alone might guide us, none are left to it; oh no! Thanks to Infinite wisdom and goodness, we are afforded another, a holy, an infallible standard!

> 'A glory gilds the sacred page,
> Majestic as the sun;
> It gives a light to every age,
> It gives, but borrows none.'

Study it then, as for life! Search for the wisdom it contains as for hid treasures! Understand it; know it; believe it. Fear not to try it by thy reason; it will stand the test. Embrace the doctrines and precepts that are there taught; and through every vicissitude of changing life it shall yield a balm and solace to the struggling spirit, found nowhere beside. In life, it shall be the yielding star; and in death, it shall be life indeed! In a word, let Christianity be divested of all the foreign trappings, the mystical doctrines, the stern dogmag, and the corrupt absurdities, which now enshroud it as with its funeral pall; let it shine out in its native purity and brilliancy; and the day is not distant when, for joy, 'the floods shall clap their hands, and the little hills rejoice on every side;' when the voice of man shall be tuned to the praise of our Father in heaven, who giveth us the victory through his Son, Christ Jesus. G.

DR. CHANNING AS A CHRISTIAN DIVINE.

Dr. Channing, as you know, was educated under, and for a time maintained, views of religious truth widely different from those, the forcible statement of which has given him a portion of his fame. The religious instructor of a part of his early life was the famous Dr. Hopkins, the expounder of those rigid tenets of Calvinistic theology which have given his name to a sect existing among us. Dr. Hopkins could hardly be said to have possessed the spirit of prophecy, for he once observed to his pupil, that he looked to him to perfect and carry out his views of the Christian Religion. They have received from that eminent pupil a perfection of which the master did not dream. In his sermon at the dedication of the church at Newport—the place of his birth and early mental discipline—Dr. Channing has described the sad aspect of theology when he came upon the stage. The home of his boyhood, and of his early manhood—dear to him through all his life—was amid scenes where the Almighty addressed the soul with lessons designed to impress it with a sense of his high attributes, and of its own mysterious essence. The ocean beach, amid whose splash and roar he meditated upon the invisible presence of God, in which the expanded heavens were mirrored back in an harmony undisturbed by the conflict of the waters, first aroused the energies of that lofty mind. There he imbibed the spirit of mental and moral freedom from the fresh air, and caught the inspiration of high purposes from the firmament above.

It is from the views which Dr. Channing expressed with such a calm and majestic eloquence, such a winning earnestness of deep conviction, on three great subjects, that he is most widely known. The character of God, our Father, the nature of man, and the office of Jesus Christ as a Mediator, these were the three points in which theology presented itself to him in connexion with, or rather as absorbed in, the Christian religion. It might seem as if all that is known, revealed, or thought upon these great themes, might be divested of everything that would depress the heart or cloud the reason. But it is not so. The errors, and delusions, and misconceptions, which have attached to natural science, have been in no degree so harmful in their influence over men, as the perversions of theological science, and of the Christian faith. When Dr. Channing entered upon the ministry, he found religion presented under a form in which it was, and could not but be, utterly powerless over some of the most gifted minds, and the purest hearts. They did not always declare their unbelief or disgust; but they were conscious of having a darkness upon their souls, which no word of religious counsel that they could hear, could dispel. They hungered for the bread of life, and received a stone; they thirsted for living waters, and a corrupt stream which for centuries had been flowing, turbid and defiled, was offered to their taste; they could not but turn away. Dr. Channing never loved controversy; it was not in harmony with his gentle and placid soul, and, therefore, every strong expression, every passionate expostulation to be found in his writings, must be an evidence to us, not of his unrestrained temper in dispute, but of the prevalence of a spirit and a belief, against which a pen of equal power with his own unguided by so Christian an heart, would have written with untempered bitterness. Some of the language, and some of the figures, which Dr. Channing employed in his early controversies, were regarded even by those who sympathized with him as too harsh attacks upon doctrines which many held dear. But if we look back upon them in the days and places with which circumstances associate them, we see nothing to regret or recall. He found the faith presented to men in the name of Jesus Christ to be powerless, and to him this was the most melancholy aspect which society ever presented; and he knew that the faith which had thus ceased to work, which was daily and visibly losing its ground, could not be the faith which Jesus Christ taught, the faith in God our Father, the faith in the infinite worth of the human soul as the offspring of God, the faith in truth, in moral freedom, in reason and thought. He found the remnants of many old errors formed into new errors, established opinions maintained, because they had been maintained, and so maintained by wrestling with the understanding and insulting the reason, as to show that both heart and mind were wronged and outraged. Let some tell us, if they will, of the decline of piety, since the prevalence of the views which Dr. Channing taught, but let us reply by pointing to the state of men's minds, the higher order of minds, in reference to theology and society at that time. It could not be disguised then, nor can it be disguised now. Abundant means remain in diaries, letters, church records, and in the living memories of those who were then children, and can now repeat in age how religion presented itself at the firesides of their fathers, when Calvin expounded the will of God, and the mind of Christ. Thus powerless, because corrupt, did Christian theology present itself to the clear strong mind, and the earnest, truth-loving heart of Dr. Channing.

There must be something terrible, as well as something sublime, in the struggle of a great mind with lofty genius, and feeling, in early manhood, the promptings of that heaven-illumined soul, which is to be a light in the world—there must be something terrible, as well as something sublime, in the struggle of such a mind, when it first feels its fetters. The first prompting is, to regard them, not as fetters, rough galling chains, but as the silken leading bands bound round it by pure parental affection. The kind heart would look upon them as the ties of love, the needful restraints which youth must bear, and coming years will approve. So do men feel, when their hearts and minds rebel against the holy lessons, which, however reluctantly received, are softened by the kind tones of parents, and made authoritative by the teachers of our youth. And all the processes by which the mind and heart are torn away from cherished opinions, are hazardous and trying. The waverings and the misgivings, the looking back, and the reaching onward, these are processes indeed, which make the very might of a character; but, while they are going on, if, in the character which is then the man, there be weakness, love, motive, or any thing but love for truth, that character is laid in ruins forever. A great mind, imbued with Christian faith, would raise its possessor above all imputations, but friends will interpose the forecast of their fears, and present to him the awful responsibility of turning the stream which bears such vast treasures of human happiness into a new channel.

The shackles which existing opinions and authoritative creeds bind upon many reluctant minds, are as timidly cast aside, as they are heavily borne. But from the mind of Dr. Channing they fell; they needed not to be consciously riven, because they were sundered by a mighty spirit, which sprang forth to such a holy freedom, to so august a strife, that we almost forget that it was ever bound. The vestiges of old opinions and prejudices might, perhaps, have been seen in Dr. Channing, by one who cared to search for them; but, if seen at all, they would have appeared as the withered tendrils of a former year attach themselves to the full clusters of the vine.

But if only a pure and lofty mind can tear itself away from the opinions and views which are authoritatively identified with all that is holy to man, what must be the power of that mind which can speak holier and better views to others—which can win a second hearing for religion from those who have long doubted and despised it. For this was Dr. Channing's most sacred work, and for the sublime success with which he fulfilled it, behold the thousands of witnesses who love and revere him because he won them to Christianity.

In Europe the death of Dr. Channing will be felt more deeply as a public calamity than here. I need not explain the many reasons of a local character, and originating in very natural causes, for this fact. Not that he has more devoted friends, more intimate spirits, or more that can appreciate his excellencies abroad than at home, but because party interests, and long familiarity and frequent opportunity of influence, attach to him here, and because his words borne over the ocean and applied to the wrongs and burdens, the necessities and the aspirations of those to whom he was a stranger, are the sole, and therefore the most prized agencies of his influence abroad. And amid much in which we may not glory of our foreign fame, and much in which we may find pleasure and pride, the honor attached to the name of Channing is in many minds and hearts across the water the only idea or feeling which they have that such a country as ours exists.—*Ellis.*

UNITARIAN CHRISTIANITY.

If it be asked, then, What is Unitarian Christianity? my answer is. It is Christianity freed from the peculiarities of different sects. It is Christianity as professed by the universal Church. It is that which unites into one all the scattered members of Christ's mystical body. It is Christianity such as it was before it was transformed into creeds and confessions and articles and systems. And it is the faith which will survive and flourish, when the names and distinctions, into which Christians are now divided, shall be forgotten and lost in the one common name and the one great community which will, eventually, embrace and comprehend all.

But this faith, what is it? What are the principles of which it is composed? What are the doctrines alike pervading all Churches, and constituting the vital, essential parts of the Christian religion? I cannot better describe them than as they have been already described by two men of opposite communions; the one a Roman Catholic the other a member and minister of the Protestant Church of England. According to the late Mr. Charles Butler, the fundamental principles of Christianity, those in which all Christians are agreed, may be included in the following summary.

'1. That there is one God; 2. That he is a being of infinite perfection; 3. That he directs all things by his providence; 4. That it is our duty to love him with all our hearts, and our neighbor as ourselves; 5. That it is our duty to repent of the sins we commit; 6. That God pardons the truly penitent; 7. That there is a future state of rewards and punishments, when all mankind shall be judged ascording to their works; 8. That God sent his Son into the world to be its Savior, the author of eternal salvation to all that obey him; 9. That he is the true Messiah; 10. That he taught, worked miracles, suffered, died, and rose again, as is related in the four Gospels; 11. That he will hereafter make a second appearance on the earth, raise all mankind from the dead, judge the world in righteousness, bestow eternal life on the virtuous, and punish the workers of iniquity.'

Here is a list of what an enlightened Roman Catholic considered to be the great fundamental principles of the Gospel,—those principles which are acknowledged by Christians generally; and *to not one of these* does the Unitarian offer the slightest objection. On the contrary, he could scarcely desire a better epitome than is here exhibited of the system of faith as professsed by him. The other writer to whom I alluded is Dr. Arnold, a clergyman of the Established Church, and the head master of Rugby School. In a tract lately published by him, after stating that the problem is, how to unite persons of different opinions in one Church, he says, 'Before such a union is considered impracticable or injurious to the cause of Christianity, might we not remember what, and how many those points are, on which all Christians are agreed.

'We all believe in one God, a spiritual and all-perfect Being, who made us and all things by his providence; who loves goodness, and abhors wickedness.

'We all believe that Jesus Christ, his Son, came into the world for our salvation; that he died, and rose again from the dead, to prove that his true servants shall not die eternally, but shall rise as he is risen, and enjoy an eternal life with him and with his Father.

'We all believe that the volume of the Old and New Testaments contains the revelation of God's will to man; that no other revelation than what is there recorded has been ever given to mankind before or since; that it is a standard of faith and a rule of practice; so that we all acknowledged its authority, although we may often understand its meaning differently.

'We all have, with very few exceptions, the same notions of right and wrong; or, at any rate, the differences on these points do not exist between Christians of different sects, but between sincere Christians of all sects, and those who are little better than mere Christians in name. We all hold that natural faults are not therefore excuseable, but are earnestly to be struggled against; that pride and sensuality are amongst the worst sins; that self-denial, humility, devotion, and charity are anongst the highest virtues. We all believe that our first great duty is to love God; our second, to love our neighbor.'

Now this is neither more nor less than a statement of Unitarian Christianity. It exhibits a fair view of the first and highest importance. So far from allowing that their opinions can be best expressed negatively,—by saying that they consist in not believing this or that particular doctrine, they would be happy if their attention were never more called to the points which they reject, to the doctrines which they deny; wishing much rather that their minds should be turned to the contemplation of the great positive principles above laid down and which constitute the common faith of Christendom. They would rejoice to have the name *Unitarian* sunk and extinguished in the better name of *Christian*,—to feel that there was no longer any occasion for a perculiar title to designate them by, or to remind them by its etymology of the errors against which they now feel it to be their duty to protest. Their desire is to think of God as the one Almighty Creator and Father of men, without a question being raised as to distinctions or divisions in his nature. They would wish to contemplate the great and glorious character of the Savior without being drawn aside to the consideration of different views regarding his personal existence. They would be glad to dwell on the rich promises, the bright and beautiful hopes of the Gospel, without any reference to the doubts and difficulties that have been started respecting the mode and extent of Christians, generally, *will* trouble and perplex themselves and others with subtleties of their own devising, with speculations about the divine essence which darken, if they do not wholly destroy, the beautiful and sublime simplicity of the doctrine of the one universal Soverign, the Creator and Father of all,—while, instead of regarding the Christian redemption as a redemption from ignorance and sin and death, as a redemption from a state of misery hereafter by raising us, through the ministry of Christ, to a state of purity, virtue, and holiness now,—while, instead of thus considering it, it is represented as a deliverance from wrath and consequent punishment of an angry and vindictive Deity; and while, to engage in what we think a purer worship, and to enjoy the advantage of meditating upon nobler and better principles, we are obliged to separate from other Churches, and form ourselves into a distinct community,—unwilling and reluctantly, it may be, but necessarily and for conscience sake,—while this is the case, we seem compelled to employ some appropriate appellation by which to mark and distinguish ourselves. And though we are desirous of taking the name that will be most characteristic and descriptive of our faith, we are equally desirous that it should be one, which is, at the same time, unassuming and inoffensive. We do not, therefore, call ourselves 'rational or liberal Christians,' as some have professed to do, and as, I believe, is sometimes done by our American brethren. This we think savours a little of presumption and arrogance; but we take rather the name of 'Unitarian Christians,' meaning thereby simply this, that we are of that class of Christians who worship one God, as one being or person, in contradistinction to those who worship three persons or beings, whom they denominate the Trinity. We wish not to impose upon one another the profession of any unauthorized creed, or to demand assent to any prescribed set of articles. We meet together as Christians, differing probably in many respects, but agreeing in this, the worship of one God, the Father, as disciples of one Lord Jesus Christ.—*Thomas Madge.*

UNITARIAN CHRISTIANITY MEETS THE WANTS OF MAN AS A SINNER.

Uintarianism promotes piety, by meeting the wants of man as a sinner. The wants of the sinner may be expressed almost in one word. He wants assurances of mercy in his Creator. He wants pledges, that God is love in its purest form, that is, that He has a goodness so disinterested, free, full, strong, and immutable, that the ingratitude and disobedience of his creatures cannot overcome it. This unconquerable love, which in Scripture is denominated grace, and which waits not for merit to call it forth, but flows out to the most guilty, is the sinner's only hope, and is fitted to call forth the most devoted gratitude. Now this grace or mercy of God, which seeks the lost, and receives and blesses the returning child, is proclaimed by that faith, which we advocate, with a clearness and energy, which cannot be surpassed. Unitarianism will not listen for a moment to the common errors, by which this bright attribute is obscured. It will not hear of a vindictive wrath in God, which must be quenched by blood; or of a justice, which binds his mercy with an iron chain, until its demands are satisfied to the full. It will not hear that God needs any foreign influence to awaken his mercy; but teaches, that the yearnings of the tenderest human parent towards a lost child, are but a faint image of God's deep and overflowing compassion towards erring man. This essential and unchangeable propensity of the divine mind to forgiveness, the Unitarian beholds shining forth through the whole word of God, and especially in the mission and revelation of Jesus Christ, who lived and died to make manifest the inexhaustible plenitude of divine grace; and, aided by revelation, he sees this attribute of God every where, both around him and within him. He sees it in the sun which shines, and the rain which descends, on the evil and unthankful; in the peace, which returns to the mind in proportion to its return to God and duty; in the sentiment of compassion, which springs up spontaneously in the human breast towards the fallen and lost; and in the moral instinct, which teaches us to cherish this compassion as a sacred principle, as an emanation of God's infinite love. In truth, Unitarianism asserts so strongly the mercy of God, that the reproach thrown upon it is, that it takes from the sinner the dread of punishment; a reproach wholly without foundation; for our system teaches, that God's mercy is not an instinctive tenderness, which cannot inflict pain; but an all-wise love, which desires the true and lasting good of its object, and consequently desires first for the sinner that restoration to purity, without which, shame, and suffering, and exile from God and Heaven are of necessity and unalterably his doom. Thus Unitarianism holds forth God's grace and forgiving goodness most resplendently; and by this manifestation of him, it tends to awaken a tender and confiding piety; an ingenuous love, which mourns that it has offended; an ingenuous aversion to sin, not because it separates the mind from this merciful Father.

Now we object to Trinitarianism, that it obscures, if it does not annul, the mercy of God.

Trinitarians indeed imagine, that there is one view of their system, peculiarly fitted to give peace and hope to the sinner, and consequently to promote gratitude and love. It is this. They say, it provides an *Infinite* substitute for the sinner, than which nothing can give greater relief to the burdened conscience. Jesus, being the second person of the Trinity, was able to make infinite satisfaction for sin; and what, they ask, in Unitarianism, can compare with this? I have time only for two brief replies. And first, this doctrine of an Infinite satisfaction, or, as it is improperly called, of an Infinite atonement, subverts, instead of building up, hope, because it argues infinite severety in the government which requires it. Did I believe, what Trinitarianism teaches, that not the least transgression, not even the first sin of the dawning mind of the child, could be remitted without an infinite expiation, I should feel myself living under a legislation unspeakably dreadful, under laws written like Draco's in blood; and instead of thanking the sovereign for providing an infinite substitute, I shudder at the attributes, which render this expedient necessary. It is commonly said, that an infinite atonement is needed to make due and deep impressions of the evil of sin. But he, who framed all souls and gave them their susceptibilities, ought not to be thought so wanting in goodness and wisdom, as to have constituted a universe, which demands so dreadful and degrading a method of enforcing obedience, as the penal sufferings of a God.

I have a second objection to this doctrine of Infinite atonement. When examined minutely, and freed from ambiguous language, it vanishes into air. It is wholly delusion. The Trinitarian tells me, that, according to his system, we have an infinite substitute; that the Infinite God was pleased to bear our punishment, and consequently that pardon is made sure. But I ask him, Do I understand you? Do you mean that the Great God, who never changes, whose happiness is the same yesterday, to day, and forever, that this Eternal Being, really bore the penalty of my sins, *really suffered and died?* Every pious man, when pressed by this question, answers, No. What then does the doctrine of Infinite atonement mean? Why, this; that God took into union with himself our nature, that is, a human body and soul; and *these* bore the suffering for our sins; and, through his union with these, God *may be said* to have borne it himself. Thus this vaunted system goes out—in words. The Infinite victim proves to be a frail man, and God's share in the sacrifice is a mere fiction. I ask with solemnity, Can this doctrine give one moment's ease to the conscience of an unbiassed, thinking man? Does it not unsettle all hope, by making the whole religion suspicious and unsure? I am compelled to say, that I see it in no impression of majesty, or wisdom, or love, nothing worthy of a God; and when I compare it with the nobler faith, which directs our eyes and hearts to God's essential mercy, as our only hope, I am amazed that any should ascribe to it superior efficacy, as a religion for sinners, as a means of filling the soul with pious trust and love. I know, indeed, that some will say, that, in giving up an Infinite atonement, I deprive myself of all hope of divine favor. To such, I would say, You do infinite wrong to God's mercy. On that mercy I cast myself without a fear. I indeed desire Christ to intercede for me. I regard his relation to me as God's kindest appointment. Through him, 'grace and truth come' to me from Heaven, and I look forward to his friendship, as among the highest blessings of my whole future being. But I cannot, and dare not ask him, to offer an infinite satisfaction for my sins; to appease the wrath of God; to reconcile the Universal Father to his own offspring; to open to me those arms of Divine Mercy, which have encircled and borne me from the first moment of my being. The essential and unbounded mercy of my Creator is the foundation of my hope, and a broader and surer the universe cannot give me.—*Dr. Channing.*

TWELFTH ANNIVERSARY OF THE SCOTTISH CHRISTIAN UNITARIAN ASSOCIATION.

The Twelfth Anniversary of the Scottish Christian Unitarian Association was held in Edinburgh, on Sunday and Monday, August 7 and 8. Friends were present from Aberdeen, Dundee, Dollar, Tillicoultry, Devonside, Stirling, Dunblane, Carluke, Glasgow, Kirkintilloch, Haddington, Fenton, Queensferry, Markinch, Portobello, Leith, &c. There were three religious services on the Sunday. In the morning, the whole was conducted by the Rev. Henry Acton, of Exeter, who preached a highly interesting argumentative and powerfully convincing discourse on 'the common faith,' the Catholic faith, shewing its identity with the great principles which constitute the belief of Unitarian Christians. The discourse was founded on Titus i. 4, and was listened to with deep attention by a large audience. In the afternoon, the Rev. John Taylor, of Glasgow, conducted the worship and preached from Matt. v. 8. The sermon was throughout a beautiful and impressive illustration of the truth, that purity of heart prepares the mind for the reception and cultivation of pure, benevolent and enlightened conceptions of (the) Deity, and could not fail to awaken holy and truth-loving thoughts in his hearers. Mr. Harris introduced the service in the evening, and Mr. Acton preached from John iv. 23, 24, vindicating the spiritually and undivided nature of Christian worship. The subjects selected by the preachers were most appropriate to the occasion, and imparted instruction and gratification to all who were privileged to hear them. On Monday afternoon, the members and friends of the Association assembled at a social repast in the Waterloo Rooms. The company consisted of ladies and gentlemen to the number of 350. The Rev. George Harris was called to the chair, and Mr. Philip, of Edinburgh, was appointed Vice-President. The Chairman, as Secretary, read the report of the Committee, from which we take the following passages, being the substance of the reports sent in from the respective places. '*Glasgow.*—Much discouragement felt at the removal of the former minister, but the society continuing steadfast; many strangers attending the lectures given by Mr. Taylor, whose services are highly appreciated; some accessions made, though the severe commercial depression has operated injuriously on others; the institutions connected with the society prospering, and good hope felt for the future.' '*Kilmarnock.*—In consequence of the doctrine of original sin, and other kindred opinions, being freely discussed by the Rev. Mr. Morrison, lately deposed for heresy by the Secession Synod, a more favorable opportunity for the introduction of Unitarianism has never before occurred.' '*Aberdeen.*—A Sunday-school formed in connexion with the congregation; Mr. Hope's services highly acceptable.'—*Paisely.*—The aspect of the religious community is rather favorable. One of our large Dissenting congregations, by an overwhelming majority, has discarded the doctrine of Calvinistic election as an article of church fellowship, and has manifested a degree of liberality truly encouraging.' '*Edinburgh.*—The Committee of the Edinburgh congregation are happy to inform their brethren, that since last year a marked improvement in their prospects has taken place. The ordinary services of the chapel have been much more numerously attended than hitherto, the average numbers having been 200 in the forenoon and 300 in the afternoon. About 80 additional sittings have been let in the chapel. A course of lectures on Universal Restoration was delivered by Mr. Harris during part of last winter on Sunday afternoons, and afterwards re-delivered in the evenings, in both cases to large and attentive audiences and with most beneficial results. In spring, Mr. Harris delivered a course of lectures on Calvinism in the afternoons. Upon all these occasions, the tracts furnished by the Association were lent out and read; they were eagerly sought after, and, there is every reason to believe, attentively perused. With regard to the congregation itself, the Committee are most happy to say that its present state is much better in every point of view than at any former period of its existence, and they are encouraged to hope for a continuance and increase of this prosperity from the perfect harmony and good feelings which prevail among its members. They cannot avoid saying, that much of this is due to the exertions and high character of their minister, and they gladly take this opportunity of recording their gratitude for his services, and their best wishes for his happiness. A series of resolutions were moved and seconded and spoken to by the Revds. J. H. Hope, of Aberdeen, H. Acton, of Exeter, T. Bradshaw, of Tillicoultry, John Taylor, of Glasgow, and G. Harris, of Edinburgh; and Messrs. Philip, Wm. Smith, E. V. Blyth, Renton, C. Blyth, Neil and John Green, all of Edinburgh, and Mr. Boyd, of Kirkintilloch. Rev. H. Acton, in acknowledgment of a complimentary resolution, spoke as follows: 'Christian friends,—I must beg you to accept my sincere acknowledgments for the notice which you have now been pleased to take of my humble services, and altogether for this very cordial reception. I feel it the more sensibly, because I cannot but be fully conscious that it is not owing to any particular merit in myself or my services; it must therefore be ascribed entirely to your generosity towards a stranger, who has at least come from a great distance, and used his best endeavors to comply with your wishes. But it will doubtless be expected of me that I should speak of other matters, more important than mere personal concerns. Let me speak, then, for a few minutes, of the great and good cause in which we are associated. However slightingly or disapprovingly others may think of the objects which we have in view, I trust we are ourselves convinced, that we are associated for purposes the most serious and most sacred that can unite the hearts and hands of human beings. We are associated to promote's God's honor and man's happiness; to bear our united testimony in favor of that truth which, because we feel it to be precious to our own minds, we are desirous of imparting to the minds of others, our fellow-men and fellow christians. We have to carry on this work in circumstances which we must often feel to be sufficiently discouraging, but which are full of brightness and of promise, compared with those in which many of our predecessors in the same holy cause have had to labor. We have many encouragements to hope and preservance. We have only to keep steadfastly in mind the holiness of the cause we have in hand, only to be careful that we cultivate a spirit and pursue methods of conduct worthy of such a cause. We are neither rebels nor conspirators against any rightful authority, and we have, therefore, nothing to be ashamed of, nothing to fear. We have risen up as good and loyal subjects of the spiritual kingdom of Christ, to fight against the usurpation and tyranny of superstitious error, and to bring about a glorious restoration,—the restoration of the legitimate reign of pure Christian truth, Christian light, liberty and love. We engage in this work, not merely because we belief that Christian truth is identical with our own simple and rational faith, but because we believe also that it has proceeded immediately from God, and is immediately adapted to bless mankind. With such convictions in our minds, with such sentiments in our hearts, how could we remain inactive, how can we doubt of ultimate success? I think all history and all experience will teach us, that wherever a right spirit of enlightened zeal is duly cherished, and wherever it is in alliance with a correct knowledge of the truth, no paucity of numbers in the beginning, no opposition of worldly and temporal power, no strength of fond inveterate prejudices, can hinder the friends and advocates of truth from proving successful in the end. It would be one of the greatest of all mysteries in the ways of God if it were otherwise. I conceive, therefore, that one of the most desirable objects of our meeting together in this manner is, that we may encourage and help one another in cultivating the right temper and spirit in the profession of our solemn religious convictions. I think it is feeling no more than we ought to feel, without any great exercise of humility, if we suppose that the comparatively little success which has hitherto attended our endeavors for the spread of a purer interpretation of the gospel, has been made so little, in some measure, by our own deficiency in this right spirit. You will not understand that this observation is intended by me as a rebuke, so much as a friendly and brotherly exhortation. If any rebuke be deserved, I feel that I am not the person by whom it ought to be delivered; and still less, if possible, do I suppose that you, the professors of the Unitarian doctrine in these northern parts of the kingdom, are the persons to whom such a rebuke ought to be first delivered. You might fairly enough bid me go back, and reproach the professors of our faith in more southern regions. Whatever I may have found in a physical sense, I have not found at all in a moral sense, that the further north I come the more coldness I experience. But in sober truth, I speak these sentiments, not as a censor, but as a brother addressing brethren; and I am ready to take my own full share in whatever reproach I may seem to cast upon others. I must think, however, that the direction in which we should chiefly look for the means of further and more rapid success, is not that of rushing on to more violent assaults on the faith of our fellow-christians, but rather that of improvement in our own methods of professing and manifesting our own faith. It is true, that God works in bringing about these changes by human agency; but it is true, likewise, that he does not often bring them about by the instrumentality of utterly unworthy agents. Our own manifest devoted love and reverence for the truth which we undertake to promulgate, must be the means by which we seek to bring our minds into spiritual contact with the minds of other men, or to kindle in them a similar flame of elevation to this sacred truth. I do not believe that there can be found any real exception to this principle of moral action and re-action in the whole religious history of the world. It has been conspicuous in the character and ways of all successful reformers in every age; and it has been the great secret of their success. We, who are professedly seeking a further reformation in the knowledge and practice of true religion, ought to keep these lessons from the past constantly in mind. If all the Unitarians at this moment in the world, comparatively few as they may be, were such as they ought to be, in perfect consistency with their own lovely and benignant faith, I have just that confidence in the power of divine truth, that I should have no fears and no cares about the utmost opposition of all the Trinitarians in the world, though their present numbers may be a million times our own. If it be not profane (and the example of Scripture proves it is not) to illustrate this spiritual warfare by allusions to carnal warfare, I would say, that it is not altogether the multitude, but principally the character of the troops, which ensures a victory. It may be that a whole province of Chinese can be put to flight by a single British regiment, with British courage in their breasts, British weapons in their hands, and British skill to direct them. So may it be with us, under God's blessing, in our contest with superstition, error and priest-craft, for the restoration of the unadulterated religion of Christ Jesus. We should not, therefore, be always looking only at the evil and mischief of the

popular misrepresentations of the gospel. We should look sometimes, and with all humility, at ourselves, our own spirit and conduct in the profession of the views we entertain in common. It makes the very heart sick to witness what one is sometimes compelled to witness in this respect, among the nominal professors of Unitarianism. We meet often with people who are everlastingly complaining that the Unitarian doctrine does not seem at all to flourish at present in these kingdoms. In some other parts of the world, they say, it may appear to be making a fair progress, but not here at home. In comparison with other periods, even half a century since, they will allow that it seems to have made considerable advances; but now, they are inclined to think, it is standing still, if not retrograding. There are no signs, they say, of any general tendency in the public mind to embrace these simple and rational views of the gospel. And who are the very people that most commonly talk to us in this doleful strain? I say that they are too often themselves the people whose poorness of spirit, whose meanness of conduct, in the profession of our sentiments, must be regarded as one of the principal causes of the comparative slow dissemination of these sentiments. They are in general the cold, careless, inconsistent, self-indulgent members, the vanity-stricken, the world-seeking and world-corrupted members of our body. They are the old men who have grown rich, without growing generous and pious; or, I grieve most of all to say it, they are the young men and maidens who desire above all things to be accounted fashionable, caring too little to be serious, upright, and free-minded characters, honorable men and well-principled women. They are themselves, in a great measure, the authors of the decline of our cause, if it be declining. They are the disease, they are the seat of weakness, which makes our body comparatively feeble and inefficient in its operations. If they can be brought back to a right sense of duty and consistency, it is well; but if not, the sooner we are rid of their company the better. It is very likely that you may have less to complain of in this respect, here in Scotland, than we have in England. I rather believe that you have, in fact, a more general earnestness and freshness of spirit in the profession of religion, throughout all classes of society. I know that you have the general prevalence of a very severe and gloomy creed; and the evils of this are terrible enough. But as an obstacle to the reception of our happier and more reasonable belief, I doubt if any evils of this kind be equal to that wretched hollowness of profession, that miserable mixture of sneering at orthodoxy in private, with solemn affectation of attachment to it in public, which is the heaviest weight that we have to drag against in all parts of the country. Notwithstanding these observations, my friends, I do not wish to create the slightest feeling of discouragement in your minds. I think we have many causes of good hope and expectation. Our general position is altered of late years for the better, by change of circumstances, and change in the relations of other parties. Our work is being done for us, in some measure, by coadjutors where, a few years since, we should least have expected to meet with them,—among the highest of high churchmen. Some of the principal questions on which we have long differed from the generality of Christians, are being advanced by the successful concessions and accusations of other parties; and very soon, it sems to me, we shall have little else to do than simply to point the attention of all free inquiring minds to the opposite statements and arguments of these parties, and to bid them see there how certainly our principles are the only principles which will bear strict and thorough investigation. It is daily becoming more evident that there is no defensible theory, no justifiable practice in these matters, between complete Popery and complete Protestantism; between the principle of implicit submission of private reason and conscience to ecclesiastical authority on the one hand, or, on the other hand, a full reception of *our* principles, of thorough free inquiry, unfettered right of private judgment, the sole authority and entire sufficiency of reason and the Scriptures. No scheme for mingling the influence of these opposite and hostile principles can ever prove permanently satisfactory to any but children or slaves, to those who cannot or those who dare not think. It is daily becoming more evident, also, that the dogmas of reputed orthodoxy cannot be safely defended on true Protestant principles. The most able professors of orthodoxy themselves are telling us so daily, in greater numbers and louder tones. Under these circumstances, we may surely take courage and press onward. I once more thank you for the kind and cordial welcome which you have given me, and beg to assure you that my visit to this noble city will always be amongst my most pleasing recollections.'—We are able to make only one futher extract, and this is from a speech of the Rev. G. Harris's, toward the close of the meeting, invited by a vote of thanks proposed by Mr. Acton. 'Reference has been repeatedly made this evening to the religious change passing over society, and the struggles and contentions of various theological parties. And truly, within the last few years, the theological world has presented many strange appearances, many anomalous and extraordinary phenomena. Many of the adherents of our so-called National Established Churches, contrary to what some had hoped would prove to be the spirit of the age, have been looking back to the bondage and darkness of Egypt, rather than moving onwards to the light and liberty of the gospel. In Scotland, as you are all aware, we have had unknown tongues, and attempts at miracles, outpourings of the spirit of bitterness, and revivals of Calvanism, swoonings and convulsions, fanaticism and folly, weeping, lamantation, wailing and woe, paraded and trumpted forth over the length and breadth of the land, as convincing evidences of the increasing sense of religion in the people, thus goaded on to madness by theological mountebanks. Church-of-Scotlandism has called in to aid her against the onward strides of the voluntary principle, that 'Black Prelacy,' as Dr. Chalmers once styled it, which, nevertheles, she at the same time forces all her members solemnly to swear they will uproot; agitating for church extension and additional endowments as lustily as ever O'Connell did for the emancipation of the Catholics or justice to Ireland; bolstering up her power, on the one hand, by distress-warrants against those recusants who will not pay her annity-tax, and on the other hand, like an undutiful child, rebelling against the State that feeds her. Church court and civil court are even now in most unseemly collision, the law of the land is set at defiance by clerical conspirators, Dr. Chalmers in their name affirming. We will not draw back a single inch, and the Lord President of the Court of Cession, from the bench of justice, too, characterizing the deeds of the clergy as evidencing the most perfect knowledge and adroitness in the very noble and Christian art of thimbterigging! The hypocrisy of the plea, too, under which this wordy strife is carried on, is as disgusting as it is unchristian. Under the pretence of asserting the right of the Christian people to elect their own ministers, all that is really meant by the people, being the names of the inhabitants of any parish which may chance to appear on the sacramental roll, a list that may be extended or curtailed at the mere whim or ill-feeling of the minister and his satellites the kirk-session for the time being, it is in fact an attempt on the part of the clergy to clutch for themselves alone all the power in the Church, to trample the liberties of the people in the mire, and to lord it over the State, whose bread of degredation they are nevertheless so anxious to monopolize.' The proceedings (our account of which is from the 'Christian Pioneer,' Edinburgh, for September,) were closed by a Hymn and the Lord's Prayer.—*London Christian Reformer.*

CHRISTIAN REGISTER.

BOSTON, OCTOBER 29, 1842.

WHO ARE MOST WORTHY OF CONDEMNATION AND PUNISHMENT?

The Psalmist somewhere asks, 'have all the workers of iniquity no knowledge?' And the question in a moral point of view is pertinent. The knowledge, which a man has, or may have of truth and duty, is one of the first elements to be considered in measuring his guilt when he violates them. In civil communities the rule, that ignorance of the law is no excuse, prevails. This rule is severe. It seems to us unjust and unnecessary. At any rate, it does not hold, is not established under the moral government of God. The servant, who knew his Lord's will and did it not, was to be beaten with many stripes; he, who neglected because he knew it not, was to be beaten with few stripes; and the nearer human governments can approach to and apply this principle, the more perfect will be the administration of justice and the meet punishment of evil-doers. There are those who sin against light, and those who sin for want of light. If we compare the members of a Christian and heathen community; nay, if we compare members of the same Christian community, inhabitants of the same city, how different, how widely different often, do we find their opportunities of acquiring a knowledge of right and wrong, of religious truth and moral duty. We enter one dwelling in one street, and among those gathered beneath the shelter of its roof, there is not one probably whom divine Providence has not highly favored. On all of them the light of truth has been shining brightly ever since they were capable of thought. They were early taught to love God, to believe in Christ, to follow reason, to revere conscience, to obey duty. We see children, who are religiously nurtured, faithfully watched and carefully guarded, around whom the light of parental influence and example is perpetually falling like the light of day, with a healthful, invigorating power, developing the early buds of virtue, warming and quickening the soil and the seeds of goodness in their hearts. We enter another dwelling not a stone's throw, it may be, from the former, and a scene of utter moral desolation is presented to our view. We find some family, heirs to friendless ignorance, cheerless poverty and debasing vice, some family in which the Bible is a sealed book, where Christian faith and Christian influences are an unknown thing, where the first word the children learn, and the first they can remember to have heard is an oath, where the first, and the most frequent salutation they receive, is a curse and a blow—children in whose souls, heaven-created and heaven-destined, the fountains of moral and religious feeling are never opened, and where parents and children live together under influences and circumstances, that dwarf the intellect, harden the heart, and sear the conscience, as it were, with a hot iron. These things ought surely to be taken into account in measuring guilt and meting out punishment. The child or the man, who goes forth from the first dwelling to the ways of pleasure and fraud, to deeds of dishonesty or lust, to conduct that is disobedience to God, injury to man, ruin to soul, he burdens himself with a far heavier weight of guilt, is in the sight of God, and ought to be in the sight of men, a baser criminal and subjected to a severer punishment, than he who reared in ignorance, nurtured amid vice, surrounded from his unconscious infancy by unhappy influences, becomes, at length, the slave of his passions, the victim of the world's temptations, and lives but to trample under foot the laws of God, the interests of society, the good of his own soul. All the workers of iniquity have not knowledge, but they who have, they for whom education, the care, example and kindness of others have done their utmost, in whom the lamp of reason has been fed by instruction, to whom divine truth has been presented as a guiding and guarding angel, whose lot has been propitious for the acquisition of principle and the practice of virtue, they are sinners without palliation or excuse, when they swerve from the path, steep or thorny though it be, of rectitude and purity. They sin against the convictions of their better judgments, against motives and arguments that ought to be powerful, against obligations they know to be resting upon them with all the solemnity God and eternity can give them. Yet these are the persons who most commonly go unwhipt of justice, and escape that punishment which society inflicts upon evil-doers. They receive indeed the denunciations of the public press, and the condemnation of public opinion. But the man, who by fraud and dishonesty has secured a comfortable fortune of a hundred thousand dollars, or more, does not care much for the condemnation of public opinion, provided he is not compelled to disgorge his dishonest gain, and subjected to the discipline of the tread-mill and the reforming process of the penitentiary. Every newspaper that we take up has its police record, —gives us an account of some unhappy and unfortunate beings, who surrounded from their birth perhaps by evil influences, are convicted of petty larceny, or drunkenness and disorderly conduct, and sent to the House of Correction; while in almost every number of these same papers, it is announced that the officer of some Bank, or the confidential clerk of some firm, or Mr. A. or Mr. B., entrusted with the management and control of other people's property, has become a defaulter or a forger to a large amount, subjecting by his crime those who trusted him, to great pecuniary loss, it may be, to the pinchings of poverty. But this is often the last we hear of it. Seldom, comparatively, do we hear of these persons being convicted and punished for their evil doings. Yet surely none are more worthy of condemnation and punishment, for none have inflicted greater injury and wrong. The men who do the most injury to society, who give the most fatal blow to its great interests, and to the moral principles and virtues by which alone these interests can be permanently upheld, the men who do this are not the *openly* vicious, profligate, abandoned, the libertines, the drunkards, the thieves, that occupy the time of our courts and fill our prisons. These are bad enough and do evil enough. We mean not to apologize for these. But the men, who inflict the greatest injury upon society are the civil, well-dressed, respectable gentlemen, who, under a fair appearance which does and must invite confidence, successfully accomplish unjust and criminal purposes, abuse the confidence reposed in them, and secretly trample upon the laws, they seem, and are supposed to respect and obey,—men, who while they would be shocked to be called thieves, can fraudulently appropriate to their own reckless speculations the money of others, that has been entrusted to their direction and management,—men who, while they uphold religious institutions and pay at an outward reverence to our faith, are violating the plainest dictates of integrity, taking part in transactions, utterly destitute of honesty, and showing by the development of their conduct that they utterly disregard the faith they seem to respect. These men not only do wrong and work injustice, but they throw the dark shadow of suspicion over all human virtue. They undermine that mutual confidence, which men repose in each other. They break a link in that chain of mutual respect and trust that binds society together. They weaken in the public mind the very foundations of morality and religion, and dispose all to look upon all with suspicion and distrust.

CHURCH PEWS.

Several publications have recently appeared in England the purpose of which is to trace the history of Pews in places of public worship, to expose the censure and abuses connected with them, and to urge the necessity of reform. We were not aware how much there was to be said on this subject. Though most of the particulars referred to have a peculiar interest for Englishmen, yet they are not wholly without application in this country. 'The British Critic,' the organ of the High Church and Oxford party devotes more than seventy pages of its last number to the discussion of this subject of Pews. The article begins by contrasting the internal aspect of English Churches now with that which they presented in the palmy days of Romanism. The venerable edifice has now barely enough remaining to indicate its sacred purpose and that it is still frequented as the throne of grace. The world is manifestly in possession there, we feel that we have not parted with it at the threshold, for the proud and stately pews, which deform the extended space, prove that wealth and rank and family pride, comfort and indolence are there worshipped. All that is odious or miserable in the city, town or village, is in the Church also. Those who enter bring their vices, their distinctions, their pride, their luxuries and doubtless also their cares. It is possible that the rich and the poor may be beneath the same roof, but they can scarcely be said to meet together, for the rich are walled in within their high fenced enclosures stuffed with downy cushions, while the poor are shivering in the cold draughty corners of the edifice, or are standing in the door-ways as if afraid to enter. Mammon has a large portion of the room, and the accommodation, and manifestly all the honor.

The progress of abuses which has led to the almost entire exclusion of the poor from the Parish Churches of England may be traced back to the fifteenth century. In the old Roman times, the whole area of the Churches was open, without an erection or enclosure of any kind. The pavement was either wholly bare, or covered with rushes. In some Churches a low stone seat ran round the internal walls, and a few scattered chairs, or perhaps a massive oaken bench was allowed for the infirm and the young. So it is to this day in Roman Catholic countries. The Church of St. Peter's, with its three acres of area, has not a single chair, bench, or stool, upon which a listless worshipper or a weary visiter might repose himself. There we must stand or kneel, and forego all those easy postures by which the Protestant may relieve the tediousness of his devotions, by stretching his limbs, and gathering his warm garments around him, and composing his head upon his hand while his elbow rests softly upon the cushioned crotchet. In many of the continental Cathedrals and Churches, a pile of rush chairs may be seen reared in one corner of the edifices. On some occasions these are taken down by the poor and decrepit, not so much for their own use, as that by distributing them around, they may receive a small copper fee from any who at suitable intervals in the service are glad to occupy them. The consequence of this arrangement is that there is no distinction among worshippers. The prince and the peasant, the lord and the beggar, the cardinal and the mendicant friar must kneel upon the same pavement, and all must alike forego the luxuries of pews and cushions. The first encroachment made upon this ancient Christian custom in England, was the introduction of long open benches which were free to all, except that the poor and the infirm were privileged both as to the selection of the best places and the prescriptive right to occupy them continuously. They sat near to the altar, or Communion Table, and seem literally to have been what our own Father Taylor, the Seamen's Minister, described the young, and the poor, and the infirm, to be—*the Church plate.* The deaf, and the almost blind, were close to the minister, the weak and tottering had space to kneel, and, what is of some importance, space to admit of their rising from a kneeling posture. This slight change was in harmony with the change from the Roman to the Reformed worship, but it opened a way to all modern abuses. The lords of manors whose estates formed the ancient Parishes, soon claimed by prescription a right to certain portions of the Churches for the occupancy of their tenants, and the names of the land-owners were written over the different ranges of benches. Then the possession of an estate, with the Church right which was linked with it, furnished a claim to fence in some portion of the area, and thus large pews of every conceivable shape were formed, one for the master, and one for his tenants. A rival landowner would interpose and demand the same liberty, which he could obtain only by driving out the tenants of the former and thus the poor who had been wont to be the most frequent attendants at Church, were driven off into corners, or into galleries constructed for the purpose, or ceased altogether to frequent the holy place. Only an actual view of the interior of many English Parish Churches can give an idea of the abuses which have hence arisen—abuses of the venerable edifices themselves, and of the Christian privileges which in theory entitle every parishioner to church accommodation. Pews of various shapes size and height, sometimes in the chancel, sometimes obstructing the view of it, sometimes towering above the reading desk, and always deforming the place of public worship, indicate family rivalries more than any thing beside. Indeed many entertaining and faithful histories of the rise and fall, the pride, the wealth, and the ambition of provincial families might be learned from the history of pews. It was this misappropriation of the area of Churches which led to the erection of galleries. Indeed there are in some English Churches large family pews, raised midway between the pavement and the galleries, and divided into two stories, the lower being used for a family cemetery, the upper furnished with all drawing room decorations, stoves, fans, curtains and sashes, admitting of the worship of repose. The consequence is that the poor and even the middle classes are excluded from the Church, and some solitary spinster or purse proud esquire is enshrined in awful lonely state within the walls of a large square pew. It is said that the Puritans elevated the partitions of the pews in many Churches, so that their neglect to conform to the required postures might not be observed, as neither minister nor Church wardens could see their heads. Certainly while in the Oxford system there is much that is utterly puerile, and much that partakes of the proud superstition and the vain formalism of the dark ages, there are redeeming features for which it deserves high praise. Not the least of its merits consists in its earnest endeavors to reform the abuses which have grown up under the Establishment, and which have led whole masses of the people to seek a supply of their spiritual wants from the warm ministrations of dissent. The Oxford organ recommends the entire obliteration of pews, as deformities and as the intrusions of worldly vanity into the Temples of the Most High God. The old open benches, with space between them to admit of kneeling, and left free to all occupants, are recommended as the next best measure to that which would leave the area of the Church entirely clear. For our own part we are confident that there would be far more devotion and attention in our own Churches if standing and kneeling were the only postures allowed, except to the aged and infirm. The minister stands through the whole service, the people stand for hours about their weekly duties, they will stand at political and other free meetings, and undoubtedly their interest and their memories are much aided by the standing posture. But in Church they place themselves in a position where it really requires an effort on their part to keep themselves awake. Indeed it has become the fashion now for many not to leave their cushions either to offer prayer or praise.

For the Register and Observer.

THE CONVENTION AT WORCESTER.

A Convention of Unitarian Clergymen and Laymen, called by invitation of the Worcester Ministerial Association, was held in the Church of the second Congregational Society in Worcester, on the 18th, 19th, and 20th inst.

On the evening of Tuesday, 18th, the Convention attended a public service, at which Rev. E. S. Gannett preached from Matthew, v., 6, 'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.' It would be impossible to do justice to this admirable discourse, in any abstract of it that could be given in an account like the present. The main idea of the discourse, which was very clearly unfolded and powerfully enforced, was that righteousness, in the scripture sense of the word, conformity of heart and life to the will of God, is the whole of practical religion; that no sect has yet its stand on that ground exclusively; that it is the only ground that an effective and influential sect can now take; and that it seems to belong more appropriately to the Unitarian than to any other existing denomination of Christians. It was listened to with the deepest attention and interest, and was universally regarded as exceedingly appropriate both to this occasion and to the present state of the religious community.

At the close of the service the Convention came to order, Rev. Dr. Parkman was called to the chair, and a committee was chosen to nominate a list of officers and propose a plan of proceeding to the Convention. The Convention then adjourned to the next morning. On the morning of Wednesday, 19th, the Convention was called to order at nine o'clock, and prayer was offered by Rev. Dr. Thompson, of Barre.

Rev. Dr. Ware, Jr., presented the following report from the committee appointed the preceding evening.

Rev. Dr. Parkman, *President.*

Rev. C. Palfrey, *Secretary.*

Committee of Business.—Rev. A. Hill, Worcester; Rev. J. Allen, Northboro'; Rev. A. B. Muzzey, Cambridgeport; Albert Fearing, Esq., Boston; Thomas Kinnicutt, Esq., Worcester.

All subjects to be suggested for consideration, shall first be submitted to the Committee, to be laid by them before the meeting, at such time and in such order, as may best promote the purposes of the Convention. The Convention shall be opened and finally closed, each day, with prayer. This report was accepted.

The first resolution reported by the committee of business, was the following:

Resolved, That we acknowledge with profound gratitude the success which has attended our labors in the cause of religious freedom, Christian knowledge, virtue and piety, and are encouraged to persevere with renewed zeal and energy.

This resolution was discussed by Messrs Briggs, Ware, Gannett, Muzzey, Barry, Palfrey and Folsom, and was accepted.

The second resolution proposed was the following:

Resolved, That in the character and life of Rev. Wm. E. Channing, just removed from us, we acknowledge one of the richest gifts of God, in intellectual endowments, pure aspiration, moral courage, and disinterested devotion to the cause of truth, freedom and humanity, and that in view of this, we feel our increased obligation to Christian fidelity and heaven-ward progress.

Rev. E. B. Hall and Dr. Parkman spoke upon this resolution, and it was unanimously adopted by rising.

The third resolution was as follows:

Resolved, That viewing with anxiety prevailing fanaticism, and a growing disregard of public trusts and private relations, we should earnestly labor for a higher religious principle, and especially urge the paramount claims of moral duty.

The course of remark under this resolution took a wide range, and it was discussed with great animation the remainder of the forenoon, and part of the afternoon session. The speakers were Messrs Ware, Geo. Channing, Stebbins, Gannett, Andrews, Muzzey and Giles. It was adopted.

Four resolutions were then presented at once, relating to assisting deserving young men in their preparation for the Gospel ministry; to helping feeble parishes; to the distribution of religious publications; and to co-operation in Missionary enterprise. These resolutions were discussed during the remainder of the afternoon session, by Messrs Hill, Fearing and Jones, and were laid on the table. The Convention adjourned, after prayer by Rev. Dr. Parkman.

In the evening the Convention attended divine service at 7 o'clock. Prayer was made by Rev. S. Clarke, of Uxbridge, and a Sermon was preached by Rev. A. P. Peabody, of Portsmouth, from Luke, xii., 47, 'And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.' The Lord's Supper was administered, at which the communicants were addressed by Rev. Dr. Parkman, and prayers were offered by Rev. E. B. Hall, and N. S. Folsom.

On the morning of Thursday, 20th, the Convention was called to order by the Secretary. The President being absent, Rev. J. Allen, of Northboro', was chosen to supply his place. Prayer was offered by Rev. Calvin Lincoln.

The Resolution relating to Missionary enterprise was called up, and discussed by Messrs Ware, Lincoln, Bridge, Palfrey, Stebbins, Allen of Northboro', Muzzey, Hall and Gannett. During this discussion the President retired from the meeting, and Rev. Dr. Thompson, of Barre, was called to the chair. The resolution was adopted in the following words.

Resolved, That the state of religion in our country and our duty to our faith demand a more efficient and extensive co-operation in the missionary enterprise.

The next three resolutions were finally passed in the following form and order.

Resolved, That more effectual measures ought to be taken without delay, to raise up and assist in preparing deserving young men for the Gospel ministry.

Resolved, That our feeble parishes demand our sympathy, and that untiring efforts should be made to sustain them.

Resolved, That this convention approves the movement which has lately been made in Boston to promote the objects presented in the last three resolutions, and that in their opinion our churches are prepared to co-operate with it.

The following resolution was next called up.

Resolved, That immediate measures should be taken for a vigorous, systematic and universal distribution of religious publications.

It was discussed by Messrs Barry, Parkman and Palfrey, and passed. On motion, it was resolved that the thanks of this Convention be presented to the Second Congregation in Worcester, for the kindness with which they have allowed us the use of their church and the hospitality with which they have received us into their houses.

A resolution was proposed by Rev. S. May, of Leicester, declaring the sinfulness of slavery. Some members of the Convention expressed their readiness to vote for it, and others, who declared their approval of the sentiment of the resolution, and their sympathy with the feelings which prompted the mover to offer it, objected to the consideration of it, on these grounds: 1st, The phraseology of the resolution, which was considered objectionable, and which it was thought the Convention had not sufficient time to discuss and amend. 2nd, That a large part of the Convention having retired, those that remained had no right to publish their vote on this subject as expressing the sentiment of the body. 3d, That the resolution not having passed through the committee of business was not regularly before the convention. The last objection seemed to be considered decisive and the subject was dropped without formal action.

On motion, the President and Secretary of this Convention together with Rev. E. B. Hall of Providence were appointed a Committee to call a similar Convention the next year.

After prayer by the Rev. President, the Convention dissolved.

The above account chiefly compiled from the minutes of the proceedings, can give but a faint impression of the feeling which pervaded the meeting. The discussions were characterised by great earnestness and seriousness and were conducted, at the same time, with entire freedom, and with candor and liberality towards the differences of opinion, which, amidst a general unanimity upon great principles, were occasionally elicited respecting details and methods. The expectations of those who called the Convention were abundantly answered. The only occasion for regret was the smallness of the number present. About thirty-five clergymen only were present when nearly twice that number might reasonably have been expected. This circumstance, however, did not diminish the animation of the meeting. It is believed that all present went away with the feeling, that good had been done by the meeting, and with a desire that such an opportunity of mutual greeting, consultation and encouragement might be annually enjoyed.

SECTARIANISM AGAINST DR. CHANNING.

This eminent divine, this benefactor of the world, this 'disciple whom Jesus loved,' has gone to his long rest, followed by the benediction of thousands. We believe that his pure spirit is now in closest fellowship with the Anointed Messenger of the Almighty. We know that the influence of his Christian heart and of his consecrated genius is left as an eternal legacy to the world to win souls to Christ. But while the tears of bitter grief, and the praises of a revered remembrance are following the tidings of his decease all over the land, as they yet shall over a large portion of the civilized world, we must remember—such is the weakness of poor human nature, that there are some who consider all the honor bestowed upon him as so much taken from themselves. It would be too much to expect of bigots and sectarians that they should echo his praise. Though they may be awed by the exalted eminence of his Christian character, and may feel the influence of his Apostolic labors, they have a creed to support, they have much little work to do, they have many narrow minds to fill, and more than all, if they would support the interests of their own contracted party, they must bolster up the failing credulity of those who look to them for counsel. With the utmost stretch of our charity, we cannot find it in our heart to believe that the writer of the following paragraph was guided by any higher or nobler motive when he penned it.

'The reflection has been impressed upon our mind with deep and overwhelming solemnity, what a preparation it is for an appearance before the judgment-seat of Christ, to have passed a long and most influential life, with every possible endowment of man, in derogating from the divine dignity of man's Almighty Redeemer, and in teaching and encouraging others to pursue the same course. If the Lord Jesus be indeed 'God over all blessed forever,' if he be the 'mighty God, the everlasting Father, the Prince of peace,' how different are the views and convictions of this man, so much esteemed at this time! How deep are the lamentations which fill his mind and thoughts! How ardent his longing that he could undo all that he has passed his life in doing! With us there is no lingering doubt of the Supreme Deity of our glorious Lord, and, therefore, no more hesitation that such must be the reflection of those who have opposed and denied it. How awful is the thought of passing a whole, long, efficient life, in attempting to persuade men that he who was 'clothed with a vesture dipped in blood,' and whose 'name is LORD OF LORD AND KING OF KINGS,' was but a man, or something a little superior to a man! And, with all our respect and love for Dr. Channing, we cannot forget that this has been the character and labor of his life. With sadness and sorrow we think of its result, and would solemnly call to a reflection upon this result, in the light of divine truth, those whose minds may be influenced by his example or character.'

How much more of the same kind was connected with this paragraph we do not know. We find it quoted in the 'Christian Witness and Church Advocate' (Boston) of last week from the Philadelphia Episcopal Recorder. This latter paper, which we seldom see, plays fisticuffs with the New York Episcopal Weekly, and affords a most instructive though melancholy exhibition of the sectarian strifes which divide that denomination in this country as well as in England. We can call up to our minds a picture of the Editor in his study turning over his exchange papers, which with almost no exception uttered spontaneous tributes of Christian commendation, unqualified and entire, upon Dr. Channing. We believe the Editor thinks himself sincere when he affirms that he 'has no lingering doubt of the Supreme Deity, of Jesus Christ, but honestly and in all charity we are satisfied that his expression of fear for Dr. Channing, is nothing better than the poorest sort of sectarian capital. As for his believing that that sainted spirit was employed in life in derogating from the divine dignity of Jesus Christ, or is now looking back with remorse upon the devoted labors of its earthly existence, we know that the Editor was speaking from his creed, not from the New Testament. Such stuff may perhaps answer a sectarian purpose in his neighborhood, but to use a rather ordinary simile, it has the worst smell of the shop. This prediction of future suffering for those who with holy life and hopeful death triumph over the superstitious dogmas of sects, is an old stratagem of theological strife. There are some sorts of persons who shall be nameless over whom it has power

Let us put into simple language the sin or error for which the Episcopal Editor wishes us to think he believes Dr. Channing is now suffering. The holy life, the Christian character, the Philanthropic labors of this eminent disciple of Jesus Christ, are well known to the world. Men of various Christian sects and men of no sect have agreed in their testimony, that they never met with a human being who approached so near as he did to the Christian standard, who seemed to commune so intimately with the Savior. Certainly, there is not in human language such lofty and ennobling views of the Savior, such solemn and reverent exhibitions of his divine perfections, such heart-moving evidences and illustrations of his divine mission, as have been presented by Dr. Channing, save in the Holy Scriptures. We do not believe that since the time of the Apostles there has ever lived a man of whom it might more truly be said that the hidden life of Christ was formed within him. Dr. Channing believed that it had pleased the Almighty whom no man hath seen, to raise up the Lord Jesus to be a Mediator between God and man, to be the exhibition of his moral perfections, the bearer of his will, and the way to acceptance with him. To the illustration and inculcation of the truths which relate to the Mediatorial Office of Jesus Christ, Dr. Channing devoted his life. Thousands of witnesses all over the earth attest that his high genius, sanctified by the Spirit of God, was devoted to a holy and acceptable work. He has won more disciples to Jesus Christ than any man of his age, or of the last three centuries. He rests from his labors. The Editor of the Episcopal Recorder fears that his soul is not at peace, but is in a state of Purgatory. What is the alleged reason for this fear? We will not give what we believe to be the motive which suggested the expression of it. It is because Dr. Channing did not lose sight of the Mediator, by exalting as God, the very being who was expressly raised up to stand between us and God, because he did not consider him who was sent, to be the Being who sent him; because he did not believe that when Jesus Christ was praying in agony in the garden, the throne of heaven was empty, and he was praying to himself; because he did not believe that God could not forgive

men on their repentance and obedience, at the word of his commissioned messenger, but displayed his mercy by coming down to this earth, which in view of his infinite universe, is as one of the myriad worms on a leaf in the forests, and permitting a company of Jews and Roman Soldiers to execute him on a cross. Such is the sin or error for which 'with deep and overwhelming solemnity' the Editor of the Episcopal Recorder affirms that he thinks Dr. Channing is suffering the pains of Purgatory. 'By their fruits ye shall know them,' is the Savior's soverign test. It is the test of character in his true disciples, and by that test Dr. Channing will stand. It is the test too of wicked men of erroneous doctrines, and of a false teaching, and by that test, the theology of the Episcopal Recorder will fall.

ABSTRACT OF REV. MR. PUTNAM'S SERMON AT THE ORDINATION OF MR. F. D. HUNTINGTON.

Ephesians, iv., 23. 'Be renewed in the spirit of your mind.'

Every man, said Mr. P., will sooner or later, if the gospel really reaches him find himself in a false position and needing renewal. He (Mr. P.) whould not now inquire whence came the necessity of this renewal, nor what was its extent, for he was not aiming to be philosophical. The Scriptures assumed and *he* would assume, that men as we find them need to be renewed in the spirit of their minds. *Progress* did not express what was needed, for that implied only a continuation and advancement in a course already begun. *Improvement* did not express what was needed. *Regeneration* implied that the required change was such as could be suddenly commenced and brought to a definite and speedy close. Neither of these words adequately and accurately expressed the idea of the change required by Christianity and of its nature as observed among men. It was *renewal*, renewal in the spirit of the mind which was wanted and which the scriptures require. It was such a change in the spirit of the mind as would manifest itself in higher and higher elevations of purpose. Until this renewal should have taken place in the minds of the hearers the minister would reason and moralise on one set of principles and his congregation would hear and judge on another and a different set. In such circumstances the influence and effect of his preaching would necessarily be limited. The appropriate work to which the Christian minister was to devote himself was the work of renewing men in the spirit of their minds. When this was accomplished, and in proportion as it was accomplished, there would be a harmony of spirit and of principle between their minds and his own which would make his preaching intelligible and efficacious. The fundamental condition of the preacher's influence and usefulness was that his hearers should be renewed in the spirit of their minds and to accomplish this work of renewal should be the primary object of his labors. And there still was room and need for practical preaching. The field of duties to be explained and enforced was extensive, and the Christian minister should be familiar with every nook and corner of it. He must preach Christianity in both its doctrine and its practice but not to unchristianized hearts. His hearers should first be renewed in the spirit of their minds.

The views he had presented or the opinions he had expressed as to what were the appropriate functions of the Christian minister would show what are or should be his relations to the philanthropic reforms of the day, such for instance as temperance, abolition of slavery, abolition of war, or the establishment of new social relations. These reforms, Mr. P. remarked, were sublime in their conception and beautiful in their results, and he would not criticise the means by which they had been carried on lest he should seem to undervalue the ends which they severally had in view. But with them the Christian minister *as a minister* had nothing to do. *As a man* and *a citizen* he might lend them his aid provided the bestowing of that aid did not interfere with the faithful discharge of duties devolving on him as a minister. To him *as a* minister they did not belong. His appropriate work as a minister was to renew men in the spirit of their minds. This should be first in his regards and uppermost in his thoughts; and he should not neglect it to assert in any other, though the voice seemingly of an angel should urge him thus to do. Nor did it belong to the Church, as a Church, to carry on the reforms to which he had referred, or indeed any reform except to renew men in the spirit of their minds. He would wish individuals, ministers and church-members all to be free *as individuals and citizens*, to espouse and aid such reforms as they at heart approved, and had time to assist; but he considered that the minister *as a* minister and the Church *as* a Church had each a use and purpose of its own to which it should be devoted,—a use eminently important in itself and distinct from the reforms of the day. The reforms to which he had adverted, drew their vital energy and caught their spirit from the religion of Christ. Ardent reformers might indeed lose patience with ministers and church-members for having less zeal than themselves in particular reforms, and might charge upon them that they and even the Church itself, had become so inert and lifeless as only to impede the progress of reform. He (Mr. P.) could only wonder at the folly of reformers who were shallow enough to say or to think thus. Christianity was the source and fountain whence these active philanthropic movements flowed, as was the *calm* and majestic Erie the fountain of Niagara. Without the influence which directly or indirectly came to them from the Church, these reforms would become mere wotldly scrambles.

The Christian minister should sit at the feet of Jesus and learn of him, nor suffer himself to be borne away on the wings of skeptical speculation mis-named philosophy. The clergy and the Church (said Mr. P.) should understand and maintain their true position. He would have the Christian minister stand by the Church, not because she needed support and patronage from him but in order that he might derive spiritual nourishment and support from her.

The scope and drift of this fervent, timely and practical discourse was, to enforce the idea that the Christian minister has a specific, appropriate and vitally important work devolving upon him *as a minister*, to which he should devote himself, and never allow this his proper work to be set aside or put second by any other enterprise.

A. C.

DR. CHANNING.

Messrs Editors.—The name of Dr. Channing will be held in respectful remembrance by the friends and advocates of religion, freedom, humanity and social rights. To such and to all, who knew him personally, or through the medium of his works, nothing relative to that great and good man can be uninteresting. The writer of this heard, and he is the only Clergyman, who had the privilege and satisfaction of listening to, the first sermon he preached, after he became licentiate. It was preached in my native town; where that intelligence and good taste, which *now* characterize a goodly portion of the inhabitants, did not, at that time, so extensively prevail. Though Dr. Channing, it is allowed, possessed the properties of an orator, yet it is known that his strength of voice was never great. And to show how incompetent are vulgar and ordinary men to estimate the talents and worth of another, and by how wrong a criterion they judge and decide as to his merits; I will relate a remark, that was made in my hearing at the time referred to, immediately after leaving the Church, and while standing without its doors. The remark, to which some apparently yielded as sent, was, as nearly as I can reccollect, 'That man will never succeed; he won't make it go as a preacher, and I should advise him to quit his chosen profession at once.' But that Sermon, Messrs Editors, contained sound, elevated, noble thoughts, and pure sentiments. I saw in it, as I thought, germs of the future greatness of the author, as a man, a theologian, and philanthropist. The subject was the words of Peter to the lame man, who was laid at the gate of the temple, called Beautiful, for the purpose of soliciting alms of those who entered in to pay their devotions; 'silver and gold, have I none; but such as I have, give I thee.' And what has not Dr. Channing given to our race? To that portion of it especially, whose moral and spiritual wants are more urgent than those of the body. He has given that which is of immensely more value than silver and gold. He has given that which silver and gold could never, and can never purchase. He has bestowed the products of his giant mind, those unsurpassed powers and efforts, which were consecrated and directed to the good of his fellow men. He has given the combined influence of these; an influence adapted to regenerate and purify the state of society. He has given an influence, which has not only been felt by the society, with which he was, for many years, connected as a Pastor and teacher, and by the churches of our own denomination in America and Europe; but will be felt as it ought to be, both by civil communities, and religious communities throughout the earth. He has given to his race those works, those writings, and great principles and great subjects, which will deservedly be referred aud quoted, by future authors on religion, morals, civil freedom, and humanity, so long as men and society shall last.

C. W.

SMITH ON UNIVERSALISM.

We have received one or two communications, censuring us for our notice of Matthew Hale Smith's book on Universalism. Our friends will excuse us for not inserting them. We see no illiberality or injustice in the notice we published. Books are sent to us by publishers to be noticed. We are expected and it is our duty to give some account of them, that in each case our readers may determine whether they will buy, beg or borrow the book for their own perusal. We did this with the volume under consideration. We gave an account of Mr. Smith's book, and in pretty direct terms intimated that we had no respect or confidence in him, and that we supposed his statements exaggerated and extravagant, and that our readers might judge of this we gave an extract. We cannot give up our columns to a long and labored defence of Universalism; but we have accorded to one Editor who felt agrieved at our notice, and are perfectly ready to accord to any one else, the use of our columns, to show the falsity of that portion of the volume which we inserted in the Register, or to make any brief statements setting forth its general inaccuracy, and the little reliance there is to be placed on its statements. It does not fall to our province to do this. There are those upon whom it is more obligatory, and who can do it with more ease and readiness.

WORCESTER COUNTY AUXILARY BIBLE SOCIETY.

The Treasurer of this Society acknowledges the receipt of donations

From the Union Society in Worcester, by Rev. Mr. Smalley,	$65 00
From Congregational Society in Holden, by Rev. Mr. Paine,	66 68
From Methodist Society in Lunenburg, by the Rev. Mr. Heath,	3 00
From Congregational Society in Rutland, by Rev. Mr. Clark,	24 50
From Congregational Society in Northboro, by Rev. Mr. Allen,	20 00
From a Widow in West Boylston, 2 mites, by Rev. Mr. Sanford,	50
From Mrs Abagail Lawrence, of Leominster, to make Rev. Mr. Stebbins a life member of American Bible Society,	50 00
From Worcester North Bible Society, by B. Hawkes Esq. Treas'r collected in Ashburnham,	9 10
Westminster,	13 25
From Evangelical Congregational Society, Athol,	10 00
From New Braintree Bible Society, by J. M. Fiske, Esq. Treas'r.	27 05
From Calvinist Society Worcester, by Dea. S Taylor,	145 44
From Union Society, Worcester, by Rev Mr. Smalley,	60 25
	$494 77

IMPORTANT MEETING.

A meeting of *gentlemen* interested in the cause of Missions and the diffusion of Christian truth, will be held at Ritchie Hall, in Temple Avenue, on Sunday, tomorrow evening, at 7 o'clock. All who feel an interest in these deeply interesting subjects at the present time, connected with the Unitarian denomination, are earnestly requested to be present.

FEMALE SAMARITAN SOCIETY.

The Annual Sermon before the Female Samaritan Society, will be delivered on Sabbath evening, Oct. 30, in the Bulfinch St. Church.

A collection will be taken up at the close of the services, in aid of its funds.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt from the Sunday School in Northfield, by the hands of the Rev. O. C. Everett, its Superintendent and Pastor, of $2,60 cts., contributed by the children to the funds of the agency.

ERRATA.—In the letter from Stow last week, instead of 'simplicity and sweetness,' read, *simplicity and directness*, and instead of conducted—concluded.

NOTICE.

The usual semi-monthly prayer meeting, will be held at the Hall, corner of Washington Street and Temple Avenue, on Wednesday evening, commencing at 7 o'clock.

GENERAL INTELLIGENCE.

Phœnix Bank.—The Receivers of this Bank, appointed by the Supreme Judicial Court, (William J. Hubbard, A. H. Fiske, and M. S. Parker, Esqrs.) have given notice of their appointment, and call upon the debtors to the Bank to make payment to them, and on those to whom the Bank is indebted, to present and prove their claims. They are ordered to file their accounts on the 18th of April next.

Warren Bridge.—The second bridge between this city and Charlestown, which has been closed for some months past for the purpose of undergoing a thorough repair, is now completed, and re-opened to the public. It is, as well as Charles River Bridge, subject to a toll for the purpose of defraying the expenses of the repairs, and of raising a fund for future repairs. It is repaired in a substantial, and as is believed for a wooden bridge, durable manner. The carriage way is paved with blocks of wood.—*Daily Adv.*

Opening of the Baltimore and Ohio Railroad to Cumberland.—We understand that the Baltimore and Ohio Rail Road was yesterday completed to within eight miles of Cumberland, and that in a day or two all the iron rails necessary to extend it to that place will be delivered on the unfinished portion, so that the entire road will be fully completed in less than ten days.

We further learn that arrangements are now in progress to open the road for public travel between Baltimore and Cumberland, on the 5th day of November ensuing.—*Baltimore American.*

The Secretary of the Navy, Mr. Upshur, at the request of the National Institute, has issued a Circular to the officers of the Navy, requesting their aid and co-operation in carrying out the objects of that institution. The commanders of all the ships of war, about to proceed to foreign stations, are requested to establish cabinets on board their vessels, for the purpose of receiving contributions for the Institution. A similar Circular has been issued by Mr. Spencer, Secretary of the War Department, to officers of the Army, and recommending the establishment of cabinets at the various Military posts and stations.—*N. Y. American.*

Prof. Mitchell has returned to Philadelphia from his visit to the scientific institutions of Europe. His object was to procure a telescope suited to the proposed Observatory in Cincinnati. Failing to procure an instrument of the kind in England and France, he next visited Germany. There he ascertained that one of 11 inches diameter, 15 feet in length, and with a magnifying power of 1200, could be procured for $9000, and with all the accompanying instruments and erections, could be put up at an expense of not more than $14,000.

Another fatal Duel.—We have just been informed that a duel took place this morning, (Saturday) about six o'clock, on the island opposite Burlington, between two midshipmen of our navy; and that one of the combatants, named Knapp, who is said to belong to this city, was killed at the first fire. The name of his antagonist, we are told, is Ryan. The parties were under orders, awaiting their examination at the Naval Asylum. *Philadelphia Gazette.*

An Interesting Scene.—The Washingtonians had a mass convention at Median, Ohio, last week. During its progress, Judge Smith, who had, about a year previous, been divorced from his wife, for his intemperate habits and brutal neglect and abuse of his family, made a speech, at the close of which *he was re-united to his wife*— the minister exclaiming, 'What God had joined, let neither *man* nor *alcohol* sever!'

Treaty.—The St. Louis Republican announces that a treaty had been concluded between Gov. Chambers and the Sac and Fox Indians. The Indians are to remain in possession of the Western portion of the territory for three years, and are then to move to the west of the Missouri. They are to receive $1,050,000.

Robbery and attempted Murder.—We learn that a pedlar by the name of Benson, in the employ of Messrs. Steward & Alderman, Plymouth, while returning home through Plymouth woods, on Saturday morning last, was waylaid by two ruffians, whose names are not known, and robbed of about $300. Mr. Benson received seven stabs from these ruffians, and was no doubt left by them as dead. After recovering a little, however, he succeeded in crawling to the house of Mr. Joseph Harlow, at Monument Ponds, where he had stopped the night previous in company with his attempted murderers, who, when they left in the morning at an early hour, were without money. The news was immediately carried to the village, but the two villians had taken passage in the schr. Mary Chilton, for Boston, where they arrived at about 8 o'clock on Saturday evening. The police from Plymouth did not reach the city until 12 o'clock—too late to get trace of the robbers. We learn that $100 reward has been offered by the authorities of Plymouth, or by individnals—and the police of this city are on the lookout for them.—*Bay State Democrat.*

Harvard University.—The Exeter News Letter gives the following analysis of the lately published catalogue of Harvard University.

The officers of Instruction and Government are the President, 22 Professors, 6 Instructors, 5 Proctors, 2 Tutors, and 1 Astronomer.

The members of the Theological School are	22
" of the Law School,	107
" of the Medical School,	118
" of Senior Class,	68
" of the Junior Class,	62
" of the Sophomore Class,	64
" of the Freshman Class,	68
Resident Graduates,	2
University Students,	4
Total,	515

Of the Theological Students, 17 are of Massachusetts; from Rhode Island, 2; and from Maine, Vermont and New York, 1 each.

Of the Law Students, 42 are of Massachusetts; from New York, 13; from Maine and Virginia, 8 each; from New Hampshire and Pennsylvania, 5 each; from Alabama, 4; from Rhode Island, New Jersey, Maryland, South Carolina, Georgia and Kentucky, 2 each; from Connecticut, Vermont, North Carolina, Tennessee, Ohio, Louisana, Mississippi, Illinois, Wisconsin and Lower Canada, 1 each.

Of the Medical Students, 76 are of Massachusetts; from New Hampshire, 11; Maine, 7; Rhode Island, 6; Vermont, 4; Connecticut, New York and Lower Canada, 2 each; New Jersey, Virginia, Georgia, Porto Rico, Nova Scotia and Scotland, 1 each; and 2 from nowhere in particular.

Of the under graduates, 208 are of Massachusetts; from New Hampshire, 16; New York, 11; Maine and South Carolina, 4 each; Connecticut and Maryland, 3 each; New Jersey, Virginia and District Columbia, 2 each; North Carolina, Georgia, Ohio, Louisana, Alabama, West Indies and Azores, 1 each.

Both of the resident Graduates are of Massachusetts; 2 of the University Students are of Massachusetts; 1 from Pennsylvania; and 1 from Mississippi.

6 of the Theological Students, 13 of the Law Students, 37 of the Medical Students, and 82 of the under graduates, are of Boston.

Sentence of Monroe Edwards.—This accomplished villain was sentenced this morning, in the Oyer and Terminer, by Judge Kent, to the State Prison for ten years, for the two extensive forgeries with which he had been convicted. He addressed the Court with his usually bold and independent impudence, braving the power of the Court to do its worst previous to the imposition of the sentence, which was the longest period allowed by law.—*New-York Union.*

Scenectady and Troy Railroad.—The opening of this road is delayed by the non arrival of the iron; about 50 tons yet remain back. The Directors are now attempting to obtain a sufficient quantity from another source, to be replaced when the iron purchased for the road shall arrive.

The engine and car houses are now in course of erection on Green island, just beyond the buildings of the Rensselaer and Saratoga Railroad. They will be large and commodious structures built in a substantial manner. P. S. The iron has arrived at New York.—*Ib.*

Greenbush.—Western Railroad Depot.—The buildings of the Western Railroad Co. at Greenbush in this county, are rapidly advancing towards completion. The engine house, with its lofty dome covered with tin, already makes a conspicuous appearance, and the walls of the freight warehouse on the embankment, are nearly finished. An hour or two may be pleasantly spent in paying a visit to Greenbush, and observing the improvements going on there.

By the construction of the lofty embankment on which the Depot is situated, the docks below will be effectually protected from the effects of the spring freshets in the Hudson. They will therefore become the most eligible situation for the piling of lumber, staves, &c., to be found below this city. At present, great losses are annually sustained by the lumber merchants at Albany during high freshets in the river. These losses can now be avoided by removing the lumber business to the opposite side of the river below the rail road Depot. We understand that the new docks at Greenbush, will be leased or sold on the most reasonable terms. A better opportunity for investment for the capitalist or the man of business, has probably never been offered in this county. We trust that it will be regarded with the attention it deserves. If it should be, we may soon expect to see Greenbush a flourishing little city, and no mean rival of Troy and Albany.—*Troy Whig.*

Meeting of Lord Ashburton and Louis Phillipe.—In the year 1798, Lord A. with one or two friends, paid a visit to the Falls of the Genesee. It was late when they had finished their examinations, and as there was no house in the neighborhood, they encamped out for the night. They were somewhat fearful that the Indians might try to plunder their camp, and they kept a good look out. In the early part of the night they heard a rustling among the leaves, and a crackling among the dry branches; but whether they proceeded from the tread of Indians or wild beasts, they could not tell. The footsteps were, however, evidently approaching their tent. They kept strict, silent and anxious watch for some view or sound that should reveal the character of the visitors. Soon they distinguished human voices, and saw the outline of human forms. As the party came nearer, they heard them conversing in French; and in a few minutes Lord Ashburton gave Louis Phillipe and his companions a cordial welcome to his tent! They had before met amidst the artificial splendor of European Courts,—and now they met, surrounded by the sublime and stupendous natural scenery of the American wilderness. —*Rochester Post.*

Mexico and Texas.—It is stated that Mr. Waddy Thompson, Minister at Mexico, has received instructions from Mr Webster, by direction of the President, to mediate between these rival governments, and that the American Minister at Austin, Texas, had been directed to request the suspension of hostile preparations against Mexico, till the result of Mr. Thompson's mediation is known.

☞ James Munroe and Co., have in press, and will publish immediately, a beautiful pocket edition of Dr. Channing's Lecture on Self-Culture, with a Biographical Sketch of the Author.

MARRIAGES.

In this city, 17th inst., Mr Henry G. Hathorne, to Miss Helen M., daughter of Windsor Fay, Esq.

In Greenfield, Oct. 19, Henry Vose, Esq. of Springfield, to Miss Martha B. daughter of Franklin Ripley, Esq.

In West Springfield, Oct. 16, Mr Lyman Joy of Springfield, to Miss Hannah Dewey.

In Stockbridge, Oct. 12, H. W. Taft, Esq. of West Stockbridge, to Miss Harriet Worthington.

In Attleboro', Mass, Oct 18th, Mr Mason J. Chapin of Boston, to Miss Ann Maria Hayward, of Attleboro.

DEATHS.

In this city, Oct. 22, at the house of her son in law, Mr Edward Renouf, Mrs Catharine Palmer, widow of Rev. Stephen Palmer of Needham, and daughter of the late Rev. Jason Haven of Dedham, aged 68.

In this city, Abby Cummings, child of Mr Chas L. and Abby Gibson, 14 months.

On Monday evening, Mary K. M. only child of Mr Laban T. Beal, 4 months and 10 days.

On Saturday morning, Belknap, son of J. Belknap Smith, 6 years.

In Deerfield, Oct. 10, Mr. Ebenezer S. Graves, 40.—Oct. 20, Dea. Quartus Hawks, 65.

In Cabotville, Oct. 19, Charles P. Ames, Esq. 20, Principal of the High School in that village.

In Middletown, Ct. Hon. Joshua Stow, 80.

In Springfield, Oct. 19, Samuel H. Stebbins.

In Dixmont, Maine the 9th inst. Ebenezer Jennison Esq. Postmaster, aged 77.

In Waterloo, Clark co. Mo. Sept. 21, Eliza L. wife of Rev. Jesse L. Frary, and daughter of Mr. Benoni Clark of Westhampton, in the 32d year of her age.

ADVERTISEMENTS.

REV. THEODORE PARKER'S SERMONS FOR THE TIMES.

In consequence of the numbers who were unable to obtain entrance to hear Mr. Parker's first Lecture, a larger Hall has been engaged for the course, and the discourses will be delivered on the following Monday evenings, commencing on the 31st inst. at 7 o'clock. Subject for Monday next—'Morality and Religion.' Admission free.

THE LUNGS.

These delicate and beautiful Organs will be the subject of Tuesday evening's Lecture, Nov. 1st, in the Masonic Temple, when by taking the lungs and heart from the Manikin, and also by inflating a pair of Lights, we shall endeavor to show in the kindest, yet most undeniable manner, the evil effects of compressing the chest.

R. H. MACK,
T. S. LAMBEERT.

THE REV. MR. CAPEN'S SECOND LECTURE, postponed on Tuesday Evening, on account of the storm, will be given at Amory Hall, on Tuesday Evening next, Nov. 1st, at 7 1-2 o'clock. Subject,—The Christian Movement, on the Day of Pentecost.

WOOD AND COAL—Nova Scotia Wood and other kinds; Red and White Ash Coals, large and small sizes; Cannel, New Castle, Liverpool and Sydney Coals; also a superior article of Scotch Coal suitable for grates, and especially for cooking stoves very free from smoke; Smith Coal as usual; for sale low, by MOSES FRENCH, JR. at Maine wharf, Broad st., near the bottom of Summer st. o29

BOSTON CIRCULATING LIBRARY, No 118 Washington st.—New Books just added—Part 4th Burney Papers; The Expectant, by Miss Pickering; Percival Keene, by Marryatt; The Czarina, by Mrs Hofland; Life of Jean Paul; Johnsoniana; Man of Fortune; American in Egypt, etc. etc.—Also, without extra charge, all the principal Peviews and Magazines, both American and Foreign, together with a large assortment of Juvenile Books, forming together one of the best collections of valuable Books for Families ever offered for public circulation. All the most popular and interesting works added as soon as published. Catalogues furnished gratis. W. CROSBY & CO. o29

AN ORIGINAL THANKSGIVING ANTHEM, a beautiful and brilliant piece of Music, of easy performance, will be issued in a few days. Price $1,00 per dozen. W. CROSBY & CO, 118 Washington st. o29

HIGHLY IMPORTANT WORK—Raymond's Copy of Gunn's Domestic Medicine—This valuable book was carefully corrected by Dr. G. C. Gunn, agreeably to the most approved practice of medicine, for the use of families. Since its first publication, more than 100,000 copies have been sold in the South and West. It has undergone a revision, been enlarged to 900 pages, and embellished with costly plates, and is elegantly bound, and sold at a much lower price than any other family medical work, approved of the regular faculty. It is clear, concise, and instructing on the art of preserving health, and points out in plain language free from medical terms, the diseases of men, women and children, with the latest and most approved means used in their cure; in it will be found a useful catalogue of medicines, with their doses and properties. Also, a full description of the medical roots and plants of our country with the necessary directions for using them according to the approved practice of medicine. The work is arranged on a very simple plan by which the practice of medicine is reduced to principles of common sense.

Agents who will wait on heads of families are wanted for the country. A large commission will be allowed to men of respectability, who will procure subscribers, and pay for the books as they are taken from the office; such persons will be allowed the exclusive privilege of canvassing whole counties.

Families uniting in the purchase of ten copies or more will receive a liberal discount. Orders addressed to SAXTON & PEIRCE, 133 Washington st. (post paid) will meet with prompt attention. o29

CHANNING'S WORKS—For sale at TICKNOR'S, corner of Washington and School sts; the Works of Wm. E. Channing, D. D., 1st complete American edition, with an introduction, in 5 vols, 12mo. o29

FRESH SUPPLIES of the following works, received this day at TICKNOR'S, corner of Washington and School streets—

The Expectant—A new novel, by Ellen Pickering, author of Dan Darrell, The Secret Foe, The Fright, &c. Diary and Letters of Madame D'Arblay, edited by her niece, part 4. No 6 Library of Select Novels, containing Bulwer's Last Days of Pompeii; Nos 19 and 20 Our Mess, Jack Hinton, the Guardsman, by Harry Lorrequer, with illustrations.

Critical and Miscellaneous Essays, by T. Babington Macaulay, in 3vols, 12mo. o29

TRIBUTE TO CHANNING—An humble Tribute to the Memory of Wm. Ellery Channing, DD—a Sermon preached at West Roxbury, Oct. 9th, 1842, by Theodore Parker, Minister of the Second Church in Roxbury. This day published by TICKNOR, corner of Washington and School sts. o29

DR. CHANNING'S DUTY OF THE FREE STATES.—A few copies, neatly bound in cloth, two parts in one. This day received by W. CROSBY & CO., 118 Washington st. o 29

SCHOOL BOOKS—For sale by W. CROSBY & CO, a large assortment of School Books, used in the Boston Schools and elsewhere. Among them are

Emerson's 1st, 2d and 3d parts Arithmetics, National Spelling Book and Introduction, National Reader and Introduction, American First Class Book, Young Reader, Worcester's 2d, 3d and 4th Readers, Mitchell's, Olney's, Field's, Parley's and Hall's Geographies, Bailey's and Colburn's Algebras, Goodrich's 1st, 2d and 3d Readers, Comstock's Chemistry, Botany, Philosophy, etc. with all other books in common use, for sale at publishers lowest cash prices, at 118 Washington st. o22

NEW BOOKS—Received this morning at TICKNOR'S, corner of Washington and School sts, The Burney Papers, No 4, containing Diary and Letters of Madame D'Arblay, edited by her niece.

Nos 19 and 20 Our Mess, containing Jack Hinton, the Guardsman, by Harry Rorrequer, with illustrations by Phiz.

Miscellanies, by Stephen Collins, M. D., containing articles on Charles Dickens, Charles Lamb, Cowper, David Brainard, Chereley, American Literature, &c. 1vol, 8vo.

New and beautiful edition of The Task, and other poems, by Wm. Cowper, with splendid engravings by Cheney, Cushman and others, from drawings by John Gilbert, bound in calf and gold, 1vol, 8vo.

The Gift for 1843, printed on large paper, 1vol, 8vo—the most splendid vol. of the season. o22

WHITBY'S LAST THOUGHTS.—The Last Thoughts of Dr. Whitby; containing his correction of several passages in his Commentary on the New Testament. To which are added, five Discourses, on the Subordination of the Son, &c. Published by his express order. A new edition, to which is prefixed, a short account of Dr. Whitby, with a Catalogue of his works. 1 vol 8vo. For sale by JAMES MUNROE & CO., 134 Washington street. oct 22

BOOTS AND SHOES.

THEO. H. BELL, 155 Washington street, opposite the old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

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UNIVERSALISM UNMASKED, by M. Hale Smith, who has been a preacher of that faith twelve years, and whose statements are corroborated by testimony and acknowledgments from Universalist Ministers, Editors, &c. to the 'dreadful moral tendency of their faith.' A house divided against itself cannot stand.' It is believed that no person, be his faith what it may, can read this work with an honest desire after truth, and come to any o her conclusion, than that Universalism is a device of the devil. The work is stereotypped and printed in beautiful style, 1vol, 12mo, about 400 pages. This day published, and for sale wholesale and retail at WILDER & CO'S, 71 Washington st., opposite the Post office. Price, $1.00—a liberal discount made to those who buy to sell again. Orders, enclosing cash, solicited. oct 22

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MR. ELLIS'S SERMON ON DR. CHANNING. The influence of a great mind, when imbued with the spirit of the Christian Religion. A sermon preached in the Meeting House of the Harvard Church and Society in Charlstown on Sunday Oct. 9, 1842, on occasion of the death of Rev. W. E. Channing D. D., by George E. Ellis. Just published by W. CROSBY & CO., 118 Washington st. o22

BOZ'S WORKS IN NUMBERS FOR $4—The complete works of Charles Dickens, Esq., (Boz) containing the Pickwick Papers, Nicholas Nickleby, Oliver Twist, Sketches of every day life, Old Curiosity Shop, with wood cuts, and Barnaby Rudge, with wood cuts, illustrated with 19 steel plates and portrait of the author. Also, done on steel, the best likeness ever engraved of this popular writer. This edition comprises all that Mr Dickens has ever published; and is now published in octavo form, clear white paper, large type, and furnished at the exceeding low price of $4, formerly sold at $5. The same edition bound in 2 vols, strong leather binding, at $5, formerly sold at $6. Six sets of the work, in numbers, will be furnished at $20, when the money is remitted with the order. The edition is not small, and affords an excellent opportunity for persons to supply themselves at a very low price.

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DR. CHANNING'S Memoirs of Dr. Tuckerman. A Discourse on the Life and Character of Rev. Joseph Tuckermann, D. D., delivered at the Warren street Chapel. By Wm. E. Channing, D. D. Published for the Chapel. A few copies for sale at a reduced price by WM. CROSBY, 118 Washington st. o 15

BOSTON CIRCULATING LIBRARY—New Books; The Expectant, a Novel, by Ellen Pickering; The Czarina, by Mrs. Hofland. Also, all the principal Reviews and Magazines for October; The North American and Boston Quarterly Reviews; Knickerbocker and Graham's Magazine; Lady's Book; Campbell's selections from the Foreign Quarterlies, etc. etc. WM. CROSBY & CO., 118 Washington st. o 15

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CHAPEL HYMN BOOK—For the use of Small Churches, Vestry meetings and Sunday Schools, Fourth edition. This little hymn book contains 437 hymns, some of which were selected with special reference to Sunday Schools. The present edition is printed on larger paper than the former, which renders it more acceptable for Vestry and Social Meetings. The price is now reduced to 25 cents per copy, in strong binding. Published at SIMPKINS'S Book and Stationary Rooms, 21 Tremont Row. o8

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THE CHRISTIAN SOUVENIR FOR 1843—An offering for Christmas and the New Year, edited by Isaac F. Shepard—embellished with six beautiful engravings—Mar Yohannan, How beautiful upon the Mountains, S

POETRY.

From the Knickerbocker.

TO THE OLD ELM ON BOSTON COMMON.

Beneath thy spreading boughs, old Tree!
With saddened heart and tearful eye,
Once more I stand, while Memory
Lifts up the veil of years gone by.

Swiftly, to greet me, gather here
Loved ones, who in the cold, cold tomb
Voiceless have slumbered many a year,
Unconscious of its damp and gloom!

They speak to me—and quickly now
Again a happy child I seem;
Care sits no more upon my brow—
The past is but a mournful dream.

And now are innocence and truth,
And cheering hope, again mine own;
Light-hearted is my early youth,
As yet to grief and care unknown.

A thousand scenes of joy appear,
To make the cheating vision real;
To lure my senses, lest I fear
That what I see is but ideal.

Life's sky bends cloudless o'er my head;
Its sun is warm, its earth is green:
And flowers around my path are spread,
To cheer me with their glorious sheen.

But from the dim horizon's line
A frowning storm obscures the sun,
And joys and hopes that once were mine,
And friends have vanished one by one?

And years have changed me—made me old
Before my life has reached its prime;
My heart, so warm, is stern and cold,
And I am selfish o'er my time.

But I will struggle with despair,
Like a strong wrestler with his foe,
Or like the nervous boxer, dare
Fearless to render blow for blow.

Farewell, old Tree! Like thee, I'll stand
Though storm and sun the same,
And in a distant forest-land
My fearful grief will tame.

But not in utter loneliness,
Will I my sorrows quell;
Like thee, I'll shelter weariness;
Farewell, old Tree! farewell!

MISCELLANEOUS.

IN MEMORY OF DR. CHANNING.

[From the Providence Journal.]

The discourse by the Rev. Mr. Hall, in commemoration of the late Dr. Channing, is pronounced one of his best efforts. He spoke of the deceased as a scholar, as a Christian minister, and as a philanthropist; and in each he portrayed his character with all the eloquence of truth. The following original hymn was sung by the choir previous to the discourse:

When sinks the sun, shall we forget
That but to us his beams are set?
When holy spirits pass away,
Shall we but weep o'er feeble clay?

With aspirations like thine own,
Pure being, whom we dare not mourn,
Oh, let us mark, where 'dwells no night,'
A new-born, active, burning light.

Shine on forever, tranquil star!
Though in far heaven thy glories are,
Their solemn beams shall from this hour
Fall on our souls with added power.

Each thrilling cadence, each mild word
Of love or wisdom we have heard,
From gifted lips now still and cold,
Shall be imbued with power untold.

Go, Christian Sage! Death now hath wro't
On pages glowing with thy thought;
Death, who hath calmed all pain, hath sealed,
Thy power on earth—and Heaven revealed.

At the conclusion of the exercises the following hymn, by Bishop Heber, was sung:

Thou art gone to the grave! but we will not deplore thee,
Tho'h sorrows and darkness encompass the tomb;
Thy Savior has passed through its portals before thee,
And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave! and whole nations bemoan thee,
Who caught from thy lips the glad tidings of peace;
Yet grateful they still in their hearts shall enthrone thee,
And ne'er shall thy name from their memories cease.

Thou art gone to the grave! but thy work shall not perish—
That work which the Spirit of Wisdom has blessed;
His strength shall sustain it, His comforts shall cherish,
And make it to prosper, though thou art at rest.

Thou art gone to the grave! but we will not deplore thee,
Whose God was thy ransom, thy guardian and guide;
He gave thee, he took thee, and he will restore thee,
And death hath no sting, for the Savior hath died.

The following beautiful ode was written for the occasion by Albert G. Greene, Esq. It is one of the best of the many beautiful things that he has written; and is enough to make one protest against a pen, which is capable of such things, being employed on town records and parchment deeds:

Not for him, but for us, should our tears now be shed;
Mourn, mourn for the living, but not for the dead.
Let the dirge be unsung, and awaken the psalm;
No cypress for him who lies crowned with the palm;
Who has gone to his rest,
When his labor was done,
From the world he has blest,
To the heaven he has won.

Though the light of his life to our vision is o'er,
The light of his spirit will burn evermore;
For truth in the world, like the sun in the skies,
Fades only to brighten, and sets but to rise.
It moves ever onward,
Though dimmed is its ray;
And still on the earth,
It is day, every day.

How calmly he uttered his beautiful thought,
How meekly he bore all the honors it brought,
How bravely he spoke to oppression and wrong;
In that calmness, that meekness, that courage, how strong!
Though with tears for his parting,
Our eyes may be dim,
For ourselves they are falling,
Not for him,—not for him.

We bless thee, O God, that the spirit is free,
Which was true to itself, unto man and to thee.
Thou hast called it from trial, released it from pain;
But its life and its teachings will ever remain.
The good and the true
Never die,—never die:
Though gone, they are here,
Ever nigh,—ever nigh.

IN MEMORY OF DR. CHANNING.

The celebration of the rites commemorative of the departure of this wise and good man and eminent divine, took place last evening, at the Church of the Messiah, in the order which had been appointed. The large edifice was quite filled a considerable time before that fixed upon for the commencement of the exercises, and a great number desirous of joining in these manifestations of sorrow, for the loss of Dr. Channing, were unable to gain an entrance within the church.

The proceedings were impressive from their solemnity, and the deep earnestness of those who were engaged in them.

The Rev. Mr. Furness of Philadelphia, and Mr. Farley of Brooklyn, conducted the services in the pulpit, before the panegyric was pronounced by the Rev. Mr. Bellows, of the Chamber-street Chuch.

The following hymn, written for the occasion, by William C. Bryant, was sung by the Choir:

While yet the harvest fields are white
And few the toiling reapers stand,
Called from his task before the night,
We miss the mightiest of the band

Oh thou of strong and gentle mind!
Thy thrilling voice shall plead no more
For truth, for freedom, and mankind;
The lesson of thy life is o'er.

But thou, in brightness far above
The fairest dream of human thought,
Before the Seat of Power and Love,
And with the Truth that thou hast sought.

The discourse delivered by Mr. Bellows evinced an enthusiastic admiration of the character and writings of Dr. Channing, which appeared to have been conceived from a deep study and perfect knowledge of the one and an habitual and reverential love of the other. It was an eloquent and discriminating eulogy. It will, we presume, be published.—*N. Y. Morn. Post.*

THE WEARY FINDING REST.

The following affecting story was related by Mr. Dudley, an agent of the British and Foreign Bible Society, at the anniversary of the Birmingham Sunday-school Union:—

In the county of Kent lives, or lived a clergyman and his lady, who took a very active part in the Sabbath School connected with his church. They had in the school a boy, the only son of a widow, who was notoriously wicked, despising all the earnest prayers and admonitions of the clergyman, who out of pity for his poor widowed mother, kept him in the school eighteen months; at length he found it absolutely necessary to dismiss the lad, as a warning to others. He soon after enlisted as a soldier in a regiment that was soon ordered to America, it being during the the last American war. Some time after, the poor widow called upon the clergyman to beg a Bible of the smallest size. Surprised at such a request from an individual who was evidently on the verge of eternity, and who he knew had one or two Bibles of large print, which she had long used to good purpose, he inquired what she wanted it for. She answered, 'A regiment is going out to America, and I want to send it to my poor boy; and oh! sir, who knows what it may do!'

She sent the Bible which the clergyman gave her, by a pious soldier, who, upon arrival at their destination, found the widow's son the very ringleader of the regiment in every description of vice. After the soldier had made himself known, he said, 'James, your mother has sent you her last present.'

'Ah!' he replied, in a careless manner, 'Is she gone at last? I hope she has sent me some cash.'

The pious soldier told him he believed the poor widow was dead; 'but,' said he, 'she has sent you something of more value than gold or silver, (presenting him the Bible)and James, it was her dying request, that you would read one verse, at least, of this book every day; and can you refuse her dying charge?'

'Well,' said James, 'it is not too much to ask, (opening the Bible) so here goes.'

He opened the Bible at the words Come unto me all ye that are weary and heavy laden, and I will give you rest.'

'Well,' said he, 'that is very odd. I have opened to the only verse in the Bible that I could ever learn by heart, when I was in the Sunday School; I never could, for the life of me, commit another. It is very strange! But who is this *me*, that is mentioned in the verse?'

The pious soldier asked if he did not know.

He replied that he did not.

The good man then explained it to him; spoke to him of Jesus, exhibited the truth and invitations of the gospel. They walked to the house of the chaplain, where they had farther conversation; the result was, that from that hour he became a changed man, and was as noted for exemplary conduct, as before he had been for wickedness.

Sometime after his conversion, the regiment in which he was, engaged with the enemy; at the close of which the pious soldier, in walking through the field of blood, beheld, under a large spreading oak, the dead body of James, his head reclining on his Bible, which was opened at the passage, 'Come unto me all ye that are weary,' &c. Poor James had gone to his eternal rest.

Mr. Dudley said he had frequently held the Bible in his hand; there was not less than fifty pages stained with the blood of poor James. How encouraging, said Mr. D. is this for Sabbath School teachers to persevere; for should there be but one seed sown, it might, as in the case of the widow's son, produce a plentiful harvest. The only verse he ever committed to memory, was the means, in the hand of the Holy Spirit, of bringing him out of darkness into marvellous light; and James is now, we trust, joining the song of the redeemed in heaven.

INCIDENTS IN THE HISTORY OF CONNECTICUT.

We find the following incident recorded in Hayward's New England Gazetteer. It is said to have taken place, something like a century ago, in the town of Ashford, in this State.—*Hartford Times.*

'A concourse of people were assembled on the hill in front of the meeting house, to witness the punishment of a man who had been convicted of neglecting to go to meeting on the Sabbath, for a period of three months. According to the existing law for such delinquency, the culprit was to be publicly whipped at the post. Just as the whip was about to be applied, a stranger on horse-back appeared, rode up to the crowd of spectators, and inquired for what purpose they were assembled. Being informed of the state of the case, the strange gentleman rose upright in his stirrups, and with emphasis addressed the astonished multitude as follows:—'You men of Ashford, serve God as if the D...l was in you! Do you think you can *whip* the grace of God into men? Christ will have none but volunteers.' The people stared, while the speaker, probably not caring to be arraigned for contempt of court, put spurs to his horse, and was soon out of sight; nor was he ever seen or heard of by the good people of Ashford.'

We find the following anecdote recorded in the same work:—

'The Rev. Mr. Bulkley of Colchester, Conn., was famous in his day as a casuist and sage counsellor. A church in his neighborhood had fallen into unhappy divisions and cotentions, which they were unable to adjust among themselves. They deputed one of their number to the venerable Bulkley, for his services, with a request that he would send it to them in writing. The matters were taken into serious consideration, and the advice, with much deliberation, committed to writing. It so happened, that Mr. Bulkley had a farm in an extreme part of the town, upon which he entrusted a tenant. In superscribing the two letters, the one for the church was directed to the tenant, and the one for the tenant to the church. The church was convened to hear the advice which was to settle all their disputes. The moderator read as follows: *You will see to the repair of the fences, that they be built high and strong, and you will take special care of the old black bull.* This mystical advice puzzled the church at first, but an interpreter among the more discerning ones was soon found, who said, Brethren this is the very advice we most need; the directions to repair the fences is to admonish us to take good heed in the admission and government of our members; we must guard the church by our Master's laws, and keep out strange cattle from the fold. And we must in a particular manner set a watchful guard over the *Devil*, the old black bull, who has done so much hurt of late. All perceived the wisdom and fitness of Mr. Bulkley's advice, and resolved to be governed by it. The consequence was, all the animosities subsided, and harmony was restored to the long afflicted church.'

The following historical facts in relation to the town of Lyme, are also given:—

A tract of land, once an Indian reservation, was for some time in dispute between the towns of Lyme and New London. It was finally agreed to settle their respective titles to the land in controversy, by a combat between two champions, to be chosen by each for that purpose. The combatants were chosen, and on a day mutually appointed, the champions appeared in the field, and fought with their fists till victory declared in favor of each of the Lyme combatants.—Lyme then quietly took possession of the controverted tract, and has held it undisputed, to the present day.

Deacon Marvin, a large land holder and an exemplary man, was exceedingly eccentric in some of his notions. His courtship, it is said, was as follows:—Having one day mounted his horse, with only a sheep skin for a saddle, he rode in front of the house where Betty Lee lived, and without dismounting, requested Betty to come to him; on her coming, he told her that the Lord had sent him there to marry her. Betty, without much hesitation, replied, '*The Lord's will be done.*'

The following is on the Deacon's monument in the grave yard, dated October 18, 1737.

This Deacon aged 68;
Now freed on earth from serving,
May for a crown no longer wait:
Lyme's Captain Reynold Marvin.

ASTRONOMICAL CLOCK AT STRASBURG.

We stated last week, that the Astronomical Clock at Stratsburg was about to be set in motion again, after having been undergoing repairs, for *four years* past. This clock is one of the most singular and ingenious piece of mechanism ever completed by the hand of man—and our readers may feel interested in the following detailed description of this clock, which is extracted from the London Universal Magazine for the year 1748.

'*Description of the Clock and Clock House at Strasburg.* For the curiousness of the work itself, I cannot set it forth; neither can any man take pleasure of the workmanship, but such as see it.—In the whole work there are nine things to be considered, which ascend up, one above another, as the description sheweth, whereof eight are in the wall; the ninth (and that the most wonderful) standeth on the ground three feet or such a matter from the ground and wall: and that is a great globe of the heavens, perfectly described, in which are three motions; one of the whole globe, which displayeth the whole heavens, and moveth about from the east to the west, in twenty-four hours: The second is of the sun, which runneth through the signs there described (by that a artificial motion it hath) once every year: The third is of the moon, which runneth her course in twenty-eight days.—So that in this globe, you may view (as if you had the heavens in your hand) the motions of the whole heavens, the motions of the sun and moon, every minute of an hour, the rising and falling of every star (amongst which stars are the makers of this work, *Dassipodius* and *Wolkinstenius*) described; yea, better than in the true heavens; because here the sun darkeneth them not by day, nor the moon by night. The instruments of these motions, are hid in the body of a pelican, which is portraited under the globe. The pole is lifted up to the elevation of *Strasburg*, and noted by a fair star made in brass: The zenith is declared by an angel placed in the midst of the meridian.

The second thing to be observed (which is the first on the wall) are two great circles, one within another, the one eight feet the other nine feet broad, the outmost moveth from the north to the south once in a year; and hath two angels, the one on the north side, which pointeth every day in the week; the other on the south side, which pointeth what day shall be one half year after. The inner circle moveth from south to north, once in an hundred years, and hath many things described about it; as the year of the world, the year of our Lord, the circle of the sun, the processions of the equinoctials, with the change of the solstitial points, which things fall out by the motions which are called trepidations: the leap year, the moveable feasts, and the dominical letter, or golden number, as it turneth every year. There is an immoveable index, which incloseth for every year, all these things within it; the lower part of which index is joined to another round circle, which is immoveable, wherein the province of Alsasia is fairly described, and the city of Strasburg.

On both sides of these circles on the wall, the eclipse of the sun and moon are, which are to come for many years even so many years as the wall might contain. The third thing which is to be seen, a little above this, is a weekly motion of the planets, as they name the day; as, on Sunday, the sun is drawn about in his chariot; accordingly, as the day is spent; and so drawn into another place, that before he be full in, you shall have Monday, that is, the moon clear forth, and the horses of *Mars's* chariot putting forth their heads: And so it is for every day in the week. On this side there are nothing but dumb pictures to garnish the wall.—The fourth thing which is next above this, is a dial for the minutes of hours, so that you shall see every minute pass. Two beautiful pictures of two children are joined to either side of this: He which is on the north side, hath a sceptre in his hand, and when the clock striketh, he telleth orderly every stroke. He, on the south side, hath a fine hour glass in his hand, which runneth just with the clock; and when the clock hath stricken, he turneth his hour glass, which is run forth, and holdeth it running.

The first thing which is next above the minute dial, is the dial for the hour, containing the half parts also: The uttermost circumference containeth the hours; but within it is made a curious and perfect astrolabe, whereby it showed the motion of every planet, his aspect, and in what sign, what degree, and what hour every one is in every hour of the day; the opposition likewise of the sun and moon, and the head and tail of the dragon. And because the night darkeneth not the sun, nor the day the moon, or other planets; therefore their courses are here exactly seen at all times. The sixth thing, which is next unto this, is a circle, wherein are the two signs of the moon's rising and falling; at two several hollow places it is seen at what state she is; and her age is declared by an index, which is wholly turned about once every month.

The seventh thing which is above this, are four little balls, whereon the quarters of the four are stricken; at the first quarter, cometh forth a little boy, and striketh the first bell with an apple, and so goeth and stayeth at the fourth bell, until the next quarter; then cometh a lusty youth, and he, with a dart, striketh the two bells, and succedeth into the place of the child; at the third cometh forth a man in arms, with a halberd in his hand, and striking three bells, he succeedeth into the place of the young man; at the fourth quarter, cometh forth an old man with a staff, having a crook at the end, and he with much ado, because he is old, striketh the four bells, and standeth at the fourth quarter, until the next quarter; immediately to strike the clock, cometh death, in the room above this; for this the eighth thing (and this understand, that at every quarter he cometh forth, thinking to catch each of those former ages away with him,) but at a contrary side, in the same room where he is, cometh *Christ* forth, and driveth him in; but when the last quarter is heard, *Christ* giveth him leave to go to the bell, which is in the midst, and so striketh he with his bone according to the number of the hours. and there he standeth at the bell, as the old man doth at his quarter bell, until the next quarter, and then they go in both together.

The ninth and last thing in this last line, is the tower at the top of the work, wherein is a noble pleasant chime, which goeth at three, seven, and eleven of the clock, every time a diverse tune to one of Psalms; and at *Christmas, Easter*, and *Whitsuntide*, a thanksgiving unto *Christ*: And when this chime hath done, the cock (which standeth on the top of the tower, on the north side of the main work) having stretched out his neck, shaken his comb, and clapped his wings twice, crowed then twice; and this verily he doth so shrill and naturally, as it would make any man to wonder; and if they please, who attend the clock, they may make him to crow more times. In this tower, whereon this cock standeth, are conveyed all the instruments of those motions, which are in the foresaid described things.

GENTLEMEN, grateful for the liberal patronage received from the readers of this paper, I wish again to call your attention to my large and well selected stock of Hats, Cap, Stocks, Gloves and Umbrellas, at wholesale and retail. Should any article not prove in every particular what it was recommended, I should esteem it a favor if the purchaser would call and receive satisfaction. W. M. SHUTE.
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Aug., 1842. 3w

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